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THE RELATION OF THE EDUCATIONAL ACTIVITIES

of

MARTIN LUTHER AND PHILIP (SCHWARTZERD) MELANCTHON

by

Helen Marshall Fynes

(B.S. in R.E., Boston University 1932)

submitted in partial fulfilment of the
requirements for the degree of

Master of Arts

1933

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O U T L I N EPages

I. Introduction	6
II. The Life of Martin Luther Until the Coming of Philip Melanchthon	
A. Parentage and Birth	8
B. Luther's School Life	
1. In the School at Mansfield (1490-1497)	9
2. The "Nullbruder" at Magdeburg (1497-1498)	11
3. Education at Eisenach (1498-1501)	11
4. Education in the University of Erfurt (1501-1505)	13
C. Entrance Into the Augustinian Monastery (1505-1508)	15
D. Luther at Wittenberg	21
1. Professor of Aristotle's <u>Ethics</u>	21
2. Recalled to Erfurt to lecture on Sentences of Peter Lombard (1509)	22
3. Journey to Rome	22
4. Professor of Theology at Wittenberg (1511-1515)	23
5. The Indulgence Controversy	25
a. The practice of Indulgences	25
b. Posting of the Ninety-Five Theses (1517)	27
c. Publications evoked by the Controversy	28
d. Luther ordered to Augsburg (1518)	29
E. Coming of Philip Melanchthon to the University of Wittenberg	30

CONTENTS

I. Introduction

II. The Life of Martin Luther Until the Coming of Philip Melancthon

A. Parentage and Birth

B. Luther's School Life

1. In the School at Mansfeld (1483-1497)

2. The "Mittelbau" at Magdeburg (1497-1498)

3. Education at Eisenach (1498-1501)

4. Education in the University of Erfurt (1501-1505)

C. Entrance into the Augustinian Monastery (1505-1508)

D. Luther at Wittenberg

1. Professor of Aristotle's Ethics

2. Recalled to Erfurt to lecture on Sentences of Peter Lombard (1509)

3. Journey to Rome

4. Professor of Theology at Wittenberg (1511-1512)

E. The Indulgence Controversy

a. The practice of Indulgences

b. Posting of the Ninety-five Theses (1517)

c. Publications evoked by the Controversy

d. Luther ordered to Augsburg (1518)

F. Coming of Philip Melancthon to the University of Wittenberg

III. The Life of Philip Melanchthon Until His Meeting with Martin Luther

A. Parentage and Birth	31
B. Melanchthon's School Life	33
1. The village school	33
2. Private Tutor	33
3. School at Pforzheim	35
4. University of Heidelberg	36
5. University of Tübingen	38
C. The Professor	40
1. At Tübingen (1514-1520)	40
2. Writings while at Tübingen	41
D. At Wittenberg (1520-1563)	41
1. Called to Wittenberg	41
2. His Inaugural	43
3. Luther's Reception of Melanchthon	45

IV. The Educational Ideas of Martin Luther

A. A Review of the Events by which Luther Became Leader of the Educational Reform by Virtue of His Leadership of the Religious Reform	47
1. At Augsburg (1518)	47
2. The visit of Miltitz (1519)	47
3. At Leipsic (1519)	48
4. Luther's Primary Works of the Reformation (1520)	49
5. Burning of the Papal Bull and Canon Law (1520)	50

III. The Life of Philip Melancthon Until His Meeting with Martin Luther

A. Parentage and Birth

B. Melancthon's School Life

1. The village school

2. Private tutor

3. School at Eisleben

4. University of Heidelberg

5. University of Tübingen

C. The Professor

1. At Tübingen (1514-1520)

2. Writings while at Tübingen

D. At Wittenberg (1520-1523)

1. Called to Wittenberg

2. His inaugural

3. Luther's Reception of Melancthon

IV. The Educational Ideas of Martin Luther

A. A Review of the Events by which Luther became leader of the Educational Reform by Virtue of His Leadership of the Religious Reform

1. At Augsburg (1518)

2. The visit of Melancthon (1519)

3. At Leipzig (1519)

4. Luther's Primary Works of the Reformation (1520)

5. Burning of the Papal Bull and Canon Law (1520)

	<u>Pages</u>
6. Diet of Worms (1521)	50
7. A Prisoner at the Wartburg (1521-1522)	50
8. Return to Wittenberg (1522)	51
9. Melanchthon's Relation to Luther	52
B. Review of the Educational System into which Luther Came	52
1. Existing Institutions of Learning	52
2. The Renaissance in Northern Europe	56
3. The Brethren of the Common Life	56
4. The Humanists	57
5. The Reformation an Outgrowth of the Renaissance	58
C. Luther's Teaching Concerning Secular Education	
1. <u>Address to Councilmen and Magistrates</u>	59
2. Education should be state-controlled	60
3. Importance of secular education	61
4. Education should be state financed	62
5. Economic assistance should be given	63
6. <u>Duty of Sending Children to School</u>	64
7. Attendance should be compulsory	65
8. Luther's system of schools	66
9. Adoption of new methods	66
10. Dignity of the Work of Teaching	67
11. The curriculum and a defense of the subjects	68
12. Erection of libraries	70
13. The Saxony Visitation	70
D. Luther's Teaching Concerning Religious Education	
1. The Catechisms	72

6. Diet of Worms (1521)
7. A Prisoner at the Wartburg (1521-1523)
8. Return to Wittenberg (1523)
9. Melancthon's Relation to Luther
10. Review of the Educational System into which Luther Came
 1. Existing Institutions of Learning
 2. The Renaissance in Northern Europe
 3. The Burden of the Common Life
 4. The Humanists
 5. The Reformation as Outgrowth of the Renaissance
11. Luther's Teaching Concerning Secular Education
 1. Address to Councilmen and Magistrates
 2. Education should be state-controlled
 3. Importance of secular education
 4. Education should be state financed
 5. Economic assistance should be given
 6. Duty of Teaching Children to School
 7. Attendance should be compulsory
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 9. Adoption of new methods
 10. Dignity of the Work of Teaching
 11. The curriculum and a defense of the subjects
 12. Election of teachers
 13. The Saxon Visitation
12. Luther's Teaching Concerning Religious Education
 1. The Catechisms

	<u>Pages</u>
2. The Bible	75
3. Music and Religious Education	76
E. Luther's Teaching Concerning Education in the Home	
1. The home a fundamental unit of education	77
2. The Catechisms	78
3. Luther's example	80
V. The Educational Ideas of Philip Melanchthon	
A. At Wittenberg	82
1. Lectures at Wittenberg	82
2. Writings	83
3. Relationship with students	84
B. Teachings Concerning Secular Education	84
1. The Nuremberg Gymnasium	85
2. The Saxony Visitation	86
3. Saxony School Plan	87
4. The Universities	92
5. Text-books	93
a. <u>Greek Grammar</u>	93
b. <u>Latin Grammar</u>	94
c. <u>Manual of Logic</u>	94
d. <u>Manual of Rhetoric</u>	94
e. <u>Manual of Ethics</u>	95
C. Teachings Concerning Religious Education	95
1. In the Secondary schools	95
2. In the Universities	96

2. The Bible

3. Music and Religious Education

E. Luther's Teaching Concerning Education in the Home

1. The home a fundamental unit of education

2. The Catechism

3. Luther's example

V. The Educational Ideas of Philip Melancthon

A. At Wittenberg

1. Lectures at Wittenberg

2. Writings

3. Relationship with students

B. Teachings Concerning Secular Education

1. The Wittenberg Gymnasium

2. The Saxony Visitation

3. Saxony School Plan

4. The Universities

5. Text-books

a. Greek Grammar

b. Latin Grammar

c. Manual of Logic

d. Manual of Rhetoric

e. Manual of Ethics

C. Teachings Concerning Religious Education

1. In the secondary schools

2. In the Universities

Pages3. Loci Communes

97

VI. The Relation Existing Between The Ideals and Work of Martin Luther and Those of Philip Melanchthon

99

A. Dominance of Luther in ideal and inspiration

99

B. Dominance of Melanchthon in the field of correlation, classification, and organization

103

VII. Summary

108

3. Lead Component

VI. The Relation Existing Between The Ideas and Work of Martin Luther and Those of Philip Melancthon

A. Dominance of Luther in Ideas and Inspiration

B. Dominance of Melancthon in the Field of Correlation, Classification, and Organization

VII. Summary

The purpose of this paper is to study the relationship of the educational work of Martin Luther and Philip (Schwartbard) Melancthon, in order to determine how much each owed to the other, and to what extent each supplemented the work of the other.

It would be difficult to imagine two men who so little resembled each other, in background, or in physical and personal appearance, than did these two men. Luther, born of peasant stock, was big, blunt, outspoken, possessed of a kindly and wide love for people that made every man's salvation a matter of personal concern to him, which in the light of his theological tenets, he put in the way of saying, that made every man's salvation a matter of personal concern to him. Philip Melancthon, born in more comfortable circumstances, was slight, pale, gentle, polished, his quiet face and deep-set eyes reminding one of the very Greek spirit which he so nobly deflected, whose own educational training made education as essential to him, not for the masses, but for those youths whose mental agility warranted the effort being spent upon them. A strange combination to stand on the educational skyline, but one whose influence has been felt the entire length of that skyline. It is the belief of the writer that this influence is stronger because Martin Luther's ideas were carried out more fully than he, himself, could ever have done, by Philip Melancthon, and because Philip Melancthon had Martin Luther to reveal to him the importance of the common people, and the need for the mass of people to know how to read and write.

In this and the paper will present the lives of the two men until that happy day when they were brought together at the University of Wittenberg. We will review briefly the momentous events of the period

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1518-1521 which made Luther the leader of the Reformation, and we believe, made him also the one man who could, with any degree of success, assume the educational leadership of the German people. To provide a background for the educational ideas of Martin Luther and the educational activity of Philip Melanchthon we will trace rapidly the educational system of the 15th century, and will present the ideas of Martin Luther concerning secular education, religious education, and education in the home. We will also set forth the ideas of Philip Melanchthon concerning secular and religious education together with his work in the field of textbooks and organization.

The paper will close with an attempt to show the dominance of Martin Luther in the field of ideas, ideals, and inspiration, and the dominance of Philip Melanchthon in the field of correlation, classification, and organization, a combination which made it possible for them to achieve together what neither could have done without the other. "Each saw in the other a wonderful instrument of Providence, and each had the consciousness that he had been providentially joined to the other for the execution
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A. Forefathers and Birth

In the little village of Ems, about fifteen miles south of Bismarck, lived the great grandparents, and grandparents of Martin Luther, there pursuing their humble lives as peasants. There it was that Hans Luther married Margaret Siepler of Bismarck and moved with his bride into the principal town in the county of Mandfield.

Elsewhere, there to make his living and there to raise his family.

On November 10, 1483 Martin Luther was born, and was baptized the

next day by the parish priest, Bartholomew Reuterbrocker, with the

name Martin, after the saint whose day it was. His parents later the

little family moved to the town of Mandfield. Here the

boy grew up. CHAPTER TWO

THE LIFE OF MARTIN LUTHER UNTIL THE COMING OF

PHILIP MELANCHTHON

It was a thriving, busy place; a place of trade houses and artisan's hall,

rich fountains, as fountains went in that day, often easily made and

more easily lost.

The father here was that of the ordinary peasant laborer of the

day, almost poor, with only the narrowest of margins separating them,

in the early days from want. They had, however, as much as their

neighbors. Their house was tiny, its windows filled with hard and wet

with glass; its floor made of straw. Hans Luther was a simple, hard-

working, ambitious man who by his own industry made his way in the

world. Starting as an innkeeper and common laborer he gradually moved from

the ranks of one class to become the owner of land, winning some degree of

success and prominence so that we read that he was elected to serve as one

of the four jurymen on the Town Council. He became the owner of a

1. Mandfield, Ems, Luther. Pt. 1

CHAPTER TWO

THE LIFE OF MARTIN LUTHER WITH THE COMING OF

PHILIP MELANCTHON

A. Parentage and Birth

In the little village of Mohra, about fifteen miles south of Eisenach, lived the great grandparents, and grandparents of Martin Luther, there pursuing their humble lives as peasants. There it was that Hans Luther married Margaret Ziegler of Eisenach and moved with his bride into the principal town in the county of Mansfield, Eisleben, there to make his living and there to raise his family. On November 10, 1483 their first son was born, and was baptized the next day by the parish priest, Bartholomew Rennebrecher, with the name Martin, after the saint whose day it was. Six months later the little family moved to the neighboring town of Mansfield. "Here the boy grew up under the shadow of dark and wooded cliffs crowned by the castle of the counts of Mansfield and pierced by the shafts of mines. It was a thriving, busy place; a place of rude homes and arduous toil, with fortunes, as fortunes went in that day, often easily made and¹ more easily lost".

The Luther home was that of the ordinary peasant miner of the day, almost poor, with only the narrowest of margins separating them, in the early days from want. They had, however, as much as their neighbors. Their house was tiny, its windows filled with horn and not with glass; its floor made of earth. Hans Luther was a simple, hard-working, ambitious man who by his own industry made his way in the world. Starting as an unknown and common miner he gradually moved from the renter of one mine to become the owner of two, winning some degree of success and prominence so that we read that he was elected to serve as one of the four burgesses on the Town Council. He became the owner of a

comfortable home on one of the principal streets of the town and at his death left a considerable fortune. Beside being honest and industrious, he possessed common sense and sturdy independence, traits which were part of the inheritance which he gave to his son. "The honest and sturdy common sense which made the father a trusted friend of the counts of Mansfield, and the trusted counselor of the town, the vigor, courage, and self-reliance which enabled him to win and keep success, the sanity and independence which marked his attitude toward religion as toward other things in life, gather significance in the light of what came after. Pious he was in his way, and a loyal member of the church, but he put the ordinary human obligations and responsibilities above all else and to them he was always faithful."

Margaret Luther was the typical peasant woman, honest, frugal, and superstitious, a true daughter of the church. To her every monk was a holy man, every transgression of the rules of the church a transgression of the laws of God. To her son she taught the simple faith which the peasants cherished. Like other children of pious parents of his day, he was trained with the most careful strictness. But until his death Martin Luther gave the warmest affection to both of his parents, which would seem to prove that the reported beatings and punishments were not too unreasonable, that this strictness was not cruelty, so as to leave the boy bitter and unfilial.

B. The Education of Luther

1. In the school It was in Mansfield that Luther first attended a village school. Little is known about these

comfortable home on one of the principal streets of the town and at his death left a considerable fortune. Besides being honest and industrious, he possessed common sense and sturdy independence, traits which were part of the inheritance which he gave to his son. "The honest and sturdy common sense which made the father a trusted friend of the counts of Mansfeld, and the trusted counsellor of the town, the vigor, courage, and self-reliance which enabled him to win and keep success, the sanity and independence which marked his attitude toward religion as toward other things in life, rather significant in the light of what came after. Hence he was in his way, and a loyal member of the church, but he put the ordinary human obligations and responsibilities above all else and to them he was always faithful."

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3. The Education of Luther

1. In the school at Mansfeld
- It was in Mansfeld that Luther first attended a village school. Little is known about these

school days except the references which he himself makes in later life to the severity of the discipline. We do know "in the first years of the Latin school the pupil was taught the Latin primer, or elementary reading book, known as the "Fibula". In the next stage he acquired a knowledge of elementary Latin grammar, with Donatus as text-book, and this was followed by more advanced instruction in grammar and syntax, as contained in the "Doctrinale" as the higher text-book, composed by Alexander de Ville Dieu about the beginning of the thirteenth century, was termed. The reading books used in connection with Donatus and Alexander consisted of extracts from Aesop, Cato and other ancient moralists, and towards the end of the fifteenth century from Plautus and Terrence. Whilst the curriculum in the Latin schools of the larger towns included Rhetoric and Logic, which, with Grammar formed the Trivium, in those of the smaller towns, like Mansfield, the more advanced instruction received little or no attention. Religious knowledge and music were taught in all the schools, large and small, and this part of the instruction was intended to fit the pupils to take a part in the church services, church and school being closely associated.

"So much of this curriculum as could be mastered from his seventh to his fourteenth year, Luther had passed through before he left Mansfield for Magdeburg. He had learned to speak the colloquial Latin of his time and had been drilled in Latin grammar, in the elements of the faith, and the moral tales and maxims which formed the subject matter of the reading books. In spite of his later contempt

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for the method and content of this mediaeval instruction, "those¹
early years in the Mansfield school were not altogether wasted."

2. The "Nullbruder"
at Magdeburg

From Mansfield, Luther was sent to Magdeburg
to attend the school of a religious brother-

hood, the "Nullbruder", a school of the Brethren of the Common Life.

This order was founded in 1340 in Holland by Gerhart Groote and was composed of an intellectual, cultured group of the Catholic church. They believed in the active, pietistic, cultural life where morals, ethics and the simpler virtues were considered essential. Here he began to contribute to his own support by begging, "in those days one of the recognized means by which a poor lad might get an education, no more stigma attached to it than attaches to the acceptance of a scholarship by a²
student nowadays."

3. Education at
Eisenach

After one year at Magdeburg Martin Luther was
transferred to Eisenach to attend the school of

St. George, the Dragon Killer. His mother had relatives in this town upon whose help she counted for her son. How much help these relatives actually did give to the school boy we do not know, but he did not live with them. In Eisenach, as in Magdeburg, he continued to sing his way through school. With other boys of the school he stood on the street corners singing for alms. At one time he was so discouraged by the extreme poverty that he suffered that he thought of giving up studying in despair and of returning to Mansfield to work in his father's mine.

But one night all this was changed. He sang with a group

1. McKinnon, Luther and the Reformation Pg. 12

2. Smith, The Life and Letters of Martin Luther Pg. 4

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3. The "Wolfrider" From Mansfield, father was sent to Magdeburg
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father's mine.

But one night all this was changed. He came with a group

of boys before the home of Ursula Cotta, and she, attracted by the beauty of his voice, and the seemly bearing of the young man, called him in. She had noticed him previously when he had sung in the church. She fed him, gave him money, and sent him away asking that he come again soon. The result was that shortly after that Luther made his home with this family. The influence of the Cotta home was life-long. His contact there with German culture and tradition largely fitted him for the association with the greater world. In this household he lived a new life, loved and tenderly cared for, no longer pinched by hunger, surrounded by a new refinement, he knew a happiness which he had probably never before imagined.

At Eisenach he remained in school for four years. Here he came in touch with the new humanistic spirit which was making known the ancient classics, and came under the influence of great teachers, among them Father Wiegand, and Trebonious, of the latter it is reported that he always removed his hat when he came into the classroom because he said "among these boys are burgomasters, chancellors, doctors and magistrates". Under the tutelage of these men Luther made progress in the higher Latin grammar, in composition, poetry, and discourse. Luther early showed his ability as a student, readily surpassing the other scholars, and revealing skill in language, literature, and music.

Later Luther referred to Eisenach as "that dear city". He evidently had no little reason to cherish the memory of those teachers who strove to make the most of the mediaeval system of instruction for the benefit of the pupils. Four years he remained

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Later Luther referred to Eisenach as "that dear city". He evidently had no little reason to cherish the memory of those teachers who strove to make the most of the medieval system of instruction for the benefit of the pupils. Four years he remained

there, and then travelled the thirty miles through the Thuringian forests to Erfurt.

4. The University of Erfurt

Luther was in his seventeenth year when he entered the University of Erfurt, the greatest of all German Universities of the day, well enough prepared to take his Bachelor's Degree at the end of the year.

The curriculum of study for the Bachelor's Degree in Arts included courses in grammar, logic, rhetoric, physics, and philosophy in accordance with the system of Aristotle who dominated the instruction of the Faculty. "The method of instruction was what we should call the tutorial and consisted of the comments of the lecturer on the text-books, which were noted by the students, and of disputations and exercises on the themes treated in the books, or suggested by the lecturer".¹ The new humanistic learning was making rapid headway and was disputing the dominant scholasticism which had for so long held absolute sway. The University of Erfurt boasted great representatives of both lines of thought. The natural inclination toward Philosophy of Luther led him largely, however, into the paths of scholasticism, and it was not long before his brilliancy in these studies began to attract the attention of both scholars and professors, and they playfully called him "the professor". In 1502 Luther received his Bachelor of Arts Degree.

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than he dreamed at this time. Nowhere however do we read any tales of escapades detrimental to the name and character of the young student, and it would therefore seem true that while he joined heartily in the social life of his day, he did not carry this activity to excess or beyond the limits of the standards of decency which the time accepted.

Two years further study was required for the degree of Master of Arts, the course including beside higher instruction in the subjects previously stated, mathematics, metaphysics, and ethics. At the age of twenty-two, in the winter of 1505, Luther secured this degree, second in the list of seventeen candidates who received a similar degree at the same time. "As in all mediaeval universities, Aristotle was the dominant authority in Erfurt, in dialectics and philosophy for the various sects including that of Occam. It was on the Aristotelian logic, natural philosophy, ethics, and metaphysics that Luther's mind was nurtured at Erfurt, and in general features this culture remained the dominant influence in his intellectual life, despite the estrangement from it in essential respects in consequence of his later religious experience. He retained a high opinion of the educational value of his logic, rhetoric, and poetics in the training of youth, if divested of the mere quibbling of the schools. He continued to make use of the dialectic method as a means of solving difficult problems even in theology, and he favored and encouraged in the University of Wittenberg the method of dialectic disputation, in which he had taken part with such zeal in that of Erfurt".

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followers of the Nominalist philosophy as expounded by William Occam, the great Franciscan doctor of the fourteenth century. Under their leadership Luther himself, became an enthusiastic Occamist, and seemed to maintain his respect for this philosophy in large measure even after he had come to differ from it in its theological teaching.

By this time, Luther's father had attained some degree of financial prosperity, and impressed by the ability and erudition of his son, urged upon him the undertaking of a legal career as a means of greater advancement. As further encouragement he presented his son with a copy of the expensive "Corpus Juris". At his suggestion, and evidently with his financial assistance, Luther became a student in the Faculty of Law at the beginning of the summer session in 1505. Whether Luther entered upon this step with full personal assent is difficult to determine. There are many references in his later writings which would seem to indicate that even from the first there was a serious question in his mind as to the wisdom of his act. In his works many references are made to the lawyers and to the legal profession, more often denouncing them than praising them, but what his real attitude was at this time we perhaps shall never know.

C. Entrance into the Augustinian Monastery

Within a few weeks of entering upon these studies, Luther closed his law books, sold his costly "Corpus Juris", gave a farewell dinner to his friends, and in spite of their pleas, protestations, and persuasions, and the open disapproval of his father, entered the Augustinian Monastery in Erfurt on the morning of July 12th, when he was

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twenty-two years of age.

Many reasons have been given for this sudden decision of Luther. Many biographers have suggested various incidents that were directly or indirectly responsible for his break with the legal profession. Some suggest that it was the spectacle during the days at Magdeburg of the Prince of Anhalt, emaciated by prolonged fasting, going through the streets in monastic garb, begging bread for the convent and staggering under the weight of the sack which he carried. "When in my fourteenth year I went to school at Magdeburg, I saw with my own eyes, a prince of Anhalt--who went in a friar's cowl on the highways to beg bread and carried a sack like a donkey, so heavy that he bent under it, but his companions walked by him without a burden; this prince alone might serve as an example of the grisly, shorn holiness of the world. They had so stunned him that he did all the works of the cloister like any other brother, and he had so fasted, watched and mortified his flesh that he looked like a death's head, mere skin and bones; indeed he soon after died, for he could not long bear such a severe life. In short, whoever looked at him had to gasp for pity and must needs be ashamed of his own worldly position".

Others suggest the influence upon the mental state of Luther produced by the epidemic of Black Death which came to Erfurt about this time. Many of his fellow-students and teachers fled from the University. Martin remained with those who were stricken, nursed them, seeing, feeling, experiencing sudden death. General despair and terror reigned in the city. At such a time sensitive souls, grieving over the loss of intimate friends, turn to the consideration of the essential and highest values of

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life. It can easily be understood that such an experience might bring Luther to face seriously those questions as to the meaning and purpose of life which men of all ages have faced under similar circumstances. To any young man of his day and age the monastic life would hold the key to the solution of this problem.

Kostlin, Melancthon, and others, suggest also the sudden death of a dear friend of Luther's, of whom little is known, other than at about this time, he was assassinated, or passed away by some other fatality.

Practically all of the biographers relate the incident of the thunderstorm which occurred on July 2, 1505, as he was returning from Mansfield where he had been visiting his people, to Erfurt. Near the village of Sotterheim, and not far from Erfurt, he was overtaken by a terrific thunderstorm. A flash of lightning threw him to the ground, stunned, and in his fear and terror of sudden death, he called on Saint Anna for help, "Help, beloved Saint Anna! I will become a monk".

Contributory, these experiences may have been, but there is yet another side to the picture,--that of the normal, gradual, and perhaps unrecognized arrival at such a decision by a young man of the sensitive nature, heredity, and environmental influences of Martin Luther.

Luther had been piously trained. Religion was a real thing to him. "His imagination was peopled with angels and demons, and his life was lived in constant dependence upon the aid and protection of the saints. He was emotional by temperament, subject to fits of depression, and exposed to attacks of anxiety and dread as to his fate which at times almost drove him wild. Even as a child he was often distressed by

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his sin and terrified by the fear of eternal punishment. His friends had little inkling of his unquiet frame of mind, but a fellow-student reports that once when he was washing his hands that he said, "the longer we wash, the uncleaner we are". The words sound apocryphal in this connection, but in any case it is evident enough that beneath the smooth¹ surface of his daily life there were troubled waters."

In Mansfield the clergy bore an excellent reputation and were held in general respect. His father was their friend, and his mother, a reverent admirer. In Magdeburg he had been under the instruction of the Brethren of the Common Life, renowned for their piety. Here it was that the spectacle of the Prince of Anhalt, already recorded, made such an impression upon the plastic mind of the young man.

At Eisenach, his mother's relative, Conrad Hutter, was sexton of St. Nicholas' Church, and through him Luther came into close contact with the parish priest, John Braun. Here also he met through Frau Cotter many of the Franciscan monks, members of the monastery which her family had founded in Eisenach. In this town were nine monasteries, nunneries, many churches with their attending priests, religious pictures, shrines, and relics, all of which must have stimulated Luther's already zealously religious interest. He attended mass regularly, kept all the fasts, and did not neglect the confession. It would be difficult to imagine that Luther could spend four years of intimate association with such religious people as Braun, Frau Cotter, and the Franciscan monks, without the discussion often turning to the career then regarded as the perfection of Christianity.

At Erfurt similar influences could be felt. There were twenty

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At Elzenga, his mother's relative, Conrad Hutter, was sexton of St. Nicholas' Church, and through him Luther came into close contact with the parish priest, John Braun. Here also he met through Frau Cötter many of the Franciscan monks, members of the monastery which her family had founded in Elzenga. In this town were nine monasteries, nunneries, many churches with their attending priests, religious pictures, shrines, and relics, all of which must have stimulated Luther's already religious and religious interest. He attended mass regularly, kept all the fasts, and did not neglect the confession. It would be difficult to imagine that Luther could spend four years of intimate association with such religious people as Braun, Frau Cötter, and the Franciscan monks, without the discussion often turning to the career then regarded as the perfection of Christianity.

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cloisters, twenty-three churches, thirty-six chapels, and in all, more than one hundred buildings devoted to religious uses. This city was often referred to as "Little Rome", and often upon the streets could be seen numbers of the members of the begging orders of Franciscans, Dominicans, and Augustinians. In Erfurt, also, he came for the first time upon a copy of the Bible, and realized too, for the first time, how much it contained other than was read in the churches. "With delight he perused the story of Samuel and his mother on the first pages that met his eye. Disquieting questions, moreover, now arose in his mind, and his subtle and penetrating intellect, so far from being able to solve them, only plunged him deeper in distress".¹

With this background of experience, with these questions and doubts surging within his brain, and with the realization that now, in studying law, he was making a permanent decision as to his future life and activity, Luther's decision to enter the monastery, looses, for me, the elements of a sudden, unpremediated, chaotic decision, and becomes, rather, the decision of a young man who has been seeking and searching for peace and soul satisfaction, a religious genius undoubtedly, more sensitive and responsive to certain experiences than other young men, and who turns to the only means his generation could provide for finding such peace and satisfaction--the monastic life.

The Augustinian Monastery which Luther entered was under the vicar-generalship of John von Staupitz, who often visited the city of Erfurt, and became greatly interested in the new monk. Luther lived the life of a monk during his novitiate as energetically and enthusiastically as he had that of a student. He took his turn in begging for

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alms on the streets of Erfurt, or from house to house. Scrubbing his own cell and those of the others, he engaged in performing the most menial of the tasks. Devoutly also he entered into the religious exercises of his novitiate, fasting and doing penance with such vigilance that at times concern was felt for his health. "He was carefully drilled as any raw recruit in the intricate formal observances which regulated all external acts. He was, for instance, taught how to sit and how to get up at table, how to eat bread and drink, to observe the proper postures, to walk with downcast eyes, to keep silence and understand the signs of the preceptor. He was initiated into the complicated ritual of the religious services which began at dawn, followed each other at stated intervals till vespers, and interrupted the slumbers of the monk at midnight. He was instructed in the duty of unquestioning obedience to his superiors and the observance of the Rule of the Order, of daily confession, of fasting and watching, of self-mortification, and solitary self-scrutiny, of reading the Scripture and the breviary."

At the end of a year Luther was found worthy to take his vows of chastity, poverty, and obedience. At the close of another year, Luther was ordained to the priesthood in February 1509. On May 2nd he held his first Mass. This was a great event, and his father, who evidently had relaxed somewhat in his opposition by this time, attended bringing with him a host of friends.

Still seeking an answer to his question, "What must I do to be saved?" Luther tried to apply to his misery the answer given by the scholastic philosophy and theology which he was studying. He began to read the Bible diligently, and sought counsel of the older monks, but the

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answer did not come. It was John von Staupitz who provided the means of getting Luther's thoughts from his sins into a more wholesome channel.

D. Luther at Wittenberg

Staupitz was dean of the theological faculty at the University of Wittenberg, recently established by Elector Frederick of Saxony, in which it was intended that the teachers should be Augustinian monks. The University owed its charter to the emperor, not to the Pope, and enjoyed therefore, a greater freedom academically, than would have been possible under the latter, although its professors were under oath to teach nothing contrary to the established doctrines of both the Church and the Pope. Here, as at Erfurt, the faculty represented both the old and new learning.

1. Luther as Professor To this University in 1508 Staupitz called Luther to teach Aristotelian logic and ethics. Trutvetter of Erfurt had become professor of theology at Wittenberg in 1507.

Nicolas von Amsdorf was also a member of the Faculty. Soon after Luther's arrival he found in pursuance of his duties that his old love for philosophy had waned and a desire to teach theology had taken its place. Therefore, while delivering his first lectures in philosophy he was preparing to teach theology by studying for his theological degree. During his studies he read Augustine, Bernard, and Tauler, to whom he was drawn principally by the fervent piety with which this mystic sought after divine perfection. We find him also reading with renewed interest the work of the humanists, Erasmus, Colet, and Lefevre.

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2. Lecturer at Erfurt In 1509 we find Luther taking the degree of baccalaureus ad biblia, having qualified to take the first two steps toward his admission as doctor of theology. In the autumn of 1509, however, he was summoned to return to the monastery at Erfurt, there to teach the Sentences of Peter Lombard, in fulfillment of the academic rule that a young professor should devote three semesters to expounding Peter Lombard's Sentences before lecturing on the Scriptures. There still exists a copy of Lombard's works with marginal notes made at that time by Luther.

3. Journey to Rome His work at Erfurt was interrupted by a command to go to Rome, under the order of Staupitz, on business of the order. The Augustinian Eremites were divided into the unreformed and reformed convents, the latter being united in an association which was called the Congregation. Staupitz was anxious to heal the schism and to bring all the convents in Germany together. Some difficulties arose and the interests of peace demanded that both the General of the Order and the Curia should be informed of all the circumstances. John von Mecheln was sent, but since the laws of the Order required that the brothers should always travel two by two, Luther was sent with him. The fact that he was chosen for such a trip in either capacity is an indication of the esteem in which he was held by Staupitz. The trip allowed four weeks in the city of Rome and the business in hand seems to have taken little of Luther's time. He, and his companion had approached Rome with the holiest expectations, with all the longings of pious pilgrims. The greater part of the time in the city

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was spent in visiting churches, and other sacred places, and in performing acts of religious devotion. "His pious heart was torn with emotion or kindled with ecstasy as he visited the scenes hallowed by apostles and martyrs and gazed upon their sacred relics".¹ "Luther could not fail to be shocked by many things he saw. At the time they did not shake his faith in the Church, nor his allegiance to the Pope, but when the breach came in after years his heart was hardened by the remembrance of the visit".² He returned to Erfurt and remained there for about a year and a half, when he was recalled to Wittenberg.

4. Professor of Theology at Wittenberg

Much to the anger of his fellow monks at Erfurt he received his Doctor of Theology degree from Wittenberg in 1512, the expense of which was paid for by the Elector Frederick. This doctorate gave him the right to teach the whole subject of theology without limitations of any kind except those imposed by loyalty to university and church. There were three regular foundations in the theological faculty, devoted in instruction respectively in Thomas Aquinas, Gabriel Biel, and in the Bible. Staupitz was getting old and wished the younger man to take his place. The chair to which he was appointed, in succession to Staupitz, was the Biblical chair.

Luther began to lecture on the Bible. In the winter of 1512-13 he lectured on Psalms; in the winter of 1514 he lectured on Galatians; in the winter of 1515 he lectured on Romans, and in the winter of 1516 he lectured on Hebrews. Luther lectured in German when all the world was lecturing in Latin because he felt that Latin was too unyielding for his

1. McGiffert, Martin Luther Pg. 44

2. Smith, The Life and Letters of Martin Luther Pg. 19

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 toward, the work of Martin Luther. Within a few years he had carried
 forward a great reform in the whole curriculum, and by 1517 he had
 eliminated Aristotelian instruction from the University.

But Luther's work at this time was not confined to the class
 room alone. Soon after his transfer to Wittenberg he began to preach,
 at first to the brothers in the convent, and then in a tiny chapel near
 the cloister. In 1515 he was elected vicar of the district, a position
 involving the superintendency of eleven cloisters.

"I am a convent preacher, the reader at meals, am asked to
 deliver a sermon daily in the parish church, am district vicar (that is
 eleven times prior), business manager of the fish farm at Litzkau,
 attorney in our case against the Herzbergers, lecturer on St. Paul,
 assistant lecturer on the Psalter, besides having my correspondence,
 which as I have said, occupies most of my time. I seldom have leisure
 to discharge the canonical services, to say nothing of attending to my
 own temptations with the world, the flesh, and the devil".
²
 It is also known that he was engaged in the study of Greek and Hebrew under the
 guidance of John Lang, as well as in an unrelenting search and study of
 the Scriptures.

"Luther had become more than a professor of theology by this
 time. He had become a power in Wittenberg. Such a man occupying the

1. Taken from a student's notebook and quoted by Dr. Booth in his lecture
 on Martin Luther

2. Letter to John Lang written from Wittenberg, Oct. 26, 1516, recorded by
 Smith, The Life and Letters of Martin Luther Pg. 32

...the students heard him gladly because he spoke our mother
 tongue. Attendance at Wittenberg doubled and tripled, interest in the
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"I am a convent preacher, the reader at meals, am asked to
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 on Martin Luther
 2. Letter to John Hank written from Wittenberg, Oct. 25, 1515, recorded by
 Smith, The Life and Letters of Martin Luther, p. 42

position he had won, could not keep silent when he saw what he believed to be a great source of moral corruption gathering around him and infecting the people whom he taught daily, and who had selected him as their confessor and the religious guide of their lives".¹

5. The Indulgence Controversy

Into this situation came the indulgence controversy. In 1513 Pope Leo X issued an Indulgence

Proclamation, framed by Albert of Brandenburg, Archbishop of Mainz, and preached by John Tetzel, a monk of the Dominican Order, who had been commissioned by Albert to sell for him the "papal letters" as the Indulgence tickets were called. It was reported that the money was to be used in the building of St. Peter's church at Rome and in the construction and erection of a tomb worthy of the apostle, but it was equally well known by many that the money was actually to be divided among the Pope, the House of Fugger at Augsburg, and Albert of Mainz, himself.

a. The Practice of Indulgences

The history of the practice of indulgences is long, and perhaps has no particular bearing on

this paper, other than the fact that at the time of Luther the people had come to believe that indulgences remitted both guilt and punishment, on earth as well as in purgatory. "The Church it was said had to dispose of the merits which Christ and the saints, by their good works, had accumulated before the righteous God, and those riches were now to be so disposed by Christ's representatives, that they should benefit the buyer of indulgences. In this manner penances which otherwise would have had to have been endured for years were commuted into small donations of

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money, quickly paid off. The contrition for the forgiveness of sins was¹ not altogether ignored but the chief stress was laid upon payment".

People had come to be decidedly skeptical about the destination of moneys raised by these indulgences, but found themselves helpless to raise objections in the face of the power of Rome.

"The seller of indulgences had generally a magnificent welcome when he entered a German town. He drew near in the centre of a procession with a Bull announcing the Indulgence, carried before him on a cloth of gold and velvet, and all the priests and monks of the town, the Burgomaster, and Town Council, the teachers and the school children, and a crowd of citizens went out to meet him with banners and lighted candles, and escorted him into the town singing hymns. When the gates were reached all the bells began to ring, the church-organs were played, the crowd, with the commissary in the midst, streamed into the principal church where a great red cross was erected and the Pope's banner displayed".²

Contrary to all this, the Elector of Saxony had refused to allow John Tetzel to enter his territories, but he could not prevent his settling near his borders in neighboring districts. Tetzel had come to Juterbogk in Magdeburg, and Zerbst in Anhalt, and had opened the sale of indulgences there. People from Wittenberg went to these places and had made purchases. They had brought their "papal letters" to Luther as their confessor, and had demanded that the acknowledgement of their efficacy be made. This Luther refused to do. The buyers complained to Tetzel and the commissary had publicly uttered threats. Luther felt

1. Kostlin, The Life of Martin Luther Pg. 82

2. Cambridge Modern History Vol. 2 The Reformation Pg. 121

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himself in great perplexity. It was only after much hesitation and deep distress of mind that he felt compelled to interfere, and it was his intense earnestness in the practical moral life of his townsmen that compelled him to step forward.

b. Posting of the The Castle Church at Wittenberg had always been
Ninety-Five Theses closely connected with the University and its
doors had been used for publication of all important academic documents. Public disputations on theological questions was also a common practice in those days, so it was no spectacular thing when on All Saints Day, October 18, 1517, Martin Luther nailed his Ninety-Five Theses to the church door. It was an academic proceeding. A doctor in theology offered to hold a disputation for the purpose of explaining the benefits (or otherwise) of indulgences. The explanation had ninety-five "heads" or propositions, all of which, Dr. Martin Luther, theologian, agreed to make good against all comers. This was the heading of the theses:

"Disputation to explain the virtue of indulgences.-
In charity and in the endeavor to bring the truth
to light, a disputation on the following proposi-
tions will be held at Wittenberg, presided over
by the Reverend Father Martin Luther...Those who
are unable to attend personally may discuss the
question with us by letter. In the name of our
Lord Jesus Christ.

Amen

1

One or two of the "heads" of the theses will reveal quickly why this act of Luther's aroused the opposition it did.

"That those preachers of indulgences are in error
who say that, by the indulgences of the Pope, a
man is loosed and saved from all punishment".

"It is certain that, when the money rattles in the

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chest, avarice and gain may be increased, but the suffrage of Church depends on the will of God alone".

"Every true Christian whether living or dead, has a share in all the benefits of Christ and of the Church, given him by God, even without letters of pardon". 1

"This document differed however from most academic disputations in this, 2 that everyone wished to read it".

These theses proved to be the brand that started the conflagration; the match that touched off the gunpowder. Many of Luther's friends who agreed with him, felt, nevertheless, that he acted too rashly. Even his Bishop suggested, though he could see no evil in his declaration, it might be wise not to do any more of this thing. But "most surprising to Luther, and historically of greater importance than anything else, was the tremendous chorus of approval that arose from the nation at large. To his great astonishment, the theses were at once translated into German and read by all classes of people in all parts of the country". 3 Their circulation for the times was unprecedented. Within a fortnight they had covered Germany. Doubtless the thing that carried most weight with Rome and her officers was the fact that sales of indulgences began to decline.

c. Publications evoked by the Theses Before the end of the year Tetzel published,

Counter-Theses, written for him by Conrad

Wimpina, of Frankfort-on-Oder. The University of Frankfort immediately made Tetzel doctor of theology, and thus championed his theses. Another important assailant was Sylvester Mazolini of Prierio, master of the

1. Wace and Buchheim, First Principles of the Reformation Pg. 9
2. Cambridge Modern History Vol. 2 The Reformation Pg. 123
3. McGiffert, Martin Luther Pg. 97

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1. Wace and Buchheit, First Principles of the Reformation p. 9

2. Cambridge Modern History Vol. 2, The Reformation p. 128

3. Wimpfeling, Martin Luther p. 27

sacred palace of Rome, a confidant of the Pope. He based his contention on the question of Papal authority and carried it to the extreme, affirming that whoever disputes the right of the Romish Church to act entirely as she may, is a heretic.

By far the most important of the opponents of Luther was John Eck, professor at the University of Ingolstadt. He was a man of great learning in the scholastic theology of the Church; "he was a sharp-witted and ready controversialist, and he knew how to use his weapons in disputations".¹ He published an answer to Luther's theses, called Obelisks, which reached Luther's hands in March 1518.

d. Luther summoned
to Augsburg

The Archbishop of Mainz had a copy of the
Ninety-Five theses sent to Pope Leo X at

Rome. In April 1518 Luther published his book, Resolutions, setting forth a detailed defence of the author's ninety-five theses on the subject of Indulgences, together with a short biographical dedication to Staupitz, and addressed to the Pope. In this Luther repudiated all the accumulations and additions to the theory of Indulgences which had come during the last three centuries, and to the Curia at Rome such a position was heresy. Therefore, Pope Leo X summoned Luther to Rome to answer for his attack on the system of Indulgences. Elector Frederick and his chaplain, Spalatin, urged the Pope to suspend the summons and grant Luther a trial on German soil. The matter was finally left in the hands of the Pope's legate in Germany, Cajetan, (Thomas de Vio) and Luther was ordered to present himself before that official at Augsburg.

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e. The Coming of
Melanchthon

Before Luther could answer the summons of the
Pope's legate, there appeared upon the horizon
of his friendship a young man, Philip (Schwartzerd) Melanchthon, who
was destined to be his friend and ally in much that Luther was to
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4. Apprenticeship and Death

The little town of Erasmun, in the lower Palatinate of the Rhine in Rhenish, might never have been known outside its neighboring country, had it not been the birthplace of Philip Schwartzbard.

George Schwartzbard was a native of Heidelberg, but after his marriage to Barbara Rontler, the daughter of the mayor of the town of Erasmun, he moved to that town, a town of three hundred families. For a town so small it enjoyed much intercourse with the outside world for through the main street passed much of the merchandise which was carried from Italy to the lower Rhine. Cultivation of the fertile fields, for the most part, furnished an abundance of food with their livestock.

CHAPTER THREE

THE LIFE OF PHILIP MELANCHTHON UNTIL MEETING WITH

MARTIN LUTHER

George Schwartzbard was an armor-maker. As a young boy he became, because of his father's work, an armor-maker, a favorite of the Elector, and was taken into the Elector's household when he was about twelve years of age. He became familiar with the various trades and arts of his day. When he exhibited interest and ability in armor-making, the Elector placed him in training of the master at Augsburg to learn the trade completely. Later he was sent to Nuremberg, to another master, who studied by all kinds of armor production. So adept did George become that he was called to the notice of the most powerful princes of the time, such as the King of Poland, the Duke of Brunswick, the Elector of Saxony, the Margrave of Baden, all called for his services.

The Elector Philip, fearing that he might lose the services of the promising young man, who was now thirty years of age, began to consider marriage for him, and in his search for a suitable companion,

REPORT THREE

THE LINE OF PHILIP MONTGOMERY UNTIL MEETING WITH

MARTIN LUTHER

A. Parentage and Birth

The little town of Bretton, in the lower Palatinate of the Rhine in Saxony, might never have been known outside its neighboring environs, had it not been the birthplace of Philip Schwartzerd.

George Schwartzerd was a native of Heidelberg, but after his marriage to Barbara Reuter, the daughter of the mayor of the town of Bretton, he moved to that town, a town of three hundred families. For a town so small it enjoyed much intercourse with the outside world for through its main street passed much of the merchandise which was carried from Italy to the lower Rhine. Cultivation of the fertile fields, for the most part, furnished most of the inhabitants with their livelihood.

George Schwartzerd was an armour-maker. As a young boy he became, because of his personal worth and attractiveness, a favorite of the Elector, and was taken into the Court when he was given opportunity to become familiar with the various trades and arts of his day. When he evidenced interest and ability in armour-making, the Elector placed him in training of the master at Augsburg to learn the trade completely. Later he was sent to Nuremberg, to another master, also skilled in all kinds of armour production. So adept did George very soon become at this trade that it is reported that foreign potentates, such as the King of Poland, the Duke of Wurtemberg, the Elector of Saxony, the Margrave of Baden, all asked for his services.

The Elector Philip, fearing that he might lose the services of the promising young man, who was not thirty years of age, began to consider marriage for him, and in his search for a suitable companion,

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The Elector Philip, fearing that he might lose the services of the promising young man, who was not thirty years of age, began to consider marriage for him, and in his search for a suitable companion,

looked with favor upon the virtuous, well-bred daughter of Hans Reuter, a distinguished citizen of Bretton, who, as has already been said, served at one time as mayor of the town.

Though the Elector and the father of the girl may have very largely indirectly manouvered the romance, evidently the young couple were also attracted to each other, for they were married at Speirs,¹ "in the presence of many knights who came to do them honor".

"The two loved each other dearly; for George Schwartzerd was an upright, pious, God-fearing man, who served God earnestly, prayed devoutly, and observed the hours of prayer as diligently as a minister. Often he would arise at midnight, fall upon his knees, and offer devout prayer. No oath ever escaped his lips, and no one ever² saw or heard of his being drunk".

Four years after their marriage, on February 16, 1497, their first son was born in the home of the father-in-law and grandfather, Hans Reuter. Three daughters, Anna, Margaretha, and Barbara, and another son, George, were also born to the couple.

After the birth of his first son, Philip, George Schwartzerd increased in renown for his skill at his trade and finally was retained in the service of Emperor Maximilian, until the breaking out of war between Bavaria and the Palatinate, when he returned to the service of Elector Philip. He was engaged by the Elector in the secret service of the army. While thus engaged, he was stricken ill one day after having drunk water from a poisoned well, and after a lingering illness of four years died on October 25, 1507, when his eldest son was ten years of age.

1. Richards, Philip Melanchthon Pg. 4

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Eleven days previous to his death, his father-in-law, Hans Reuter, had died, thus leaving Barbara Reuter Schwartzerd desolate with her five little ones.

B. Melanchthon's School Life

1. In the village school It was the grandfather who had attended to the education of the boys, Philip and George, in accordance with the expressed request of their father who was deeply interested in their education, but who was unable to give the matter his personal attention because of his frequent and long absences from home.

Accordingly, Philip and his brother George were sent to the village school where they were taught the rudiments of knowledge. Philip was an eager and apt pupil and learned rapidly. Within a short time a serious plague hit the town. The teacher of the village school was stricken with the disease which necessitated the closing of the school.

2. The private tutor The boys were taken from the village school and their grandfather sought the advice of his brother-in-law, John Reuchlin, then reckoned as the best Greek and Hebrew scholar in Germany, and one of the leading Humanists of Europe, as to the best possible private instructor for them.

Reuchlin sent to him, John Unger of Pforzheim, a most conscientious and pious man, who was also a capable teacher. He worked well with the boys, taking care that their moral natures were nurtured as well as their intellectual natures. His often repeated command to

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the boys was "be prudent and ready to yield". Under him, Philip was trained in grammar and syntax, using as a text-book the poems of the Italian Carmelite, Baptista of Mantrea, since few of the Latin classics were available in Germany at that time. In spite of his severity, Philip loved and admired his teacher, John Unger. Later in his days of fame he wrote of him:

"I had a teacher who was an excellent linguist. He died two years ago. (Unger died at Pforzheim in 1553). He was an honest man. He taught the Gospel and suffered much for the Gospel's sake. He was pastor at Pforzheim. He drove me to grammar, and required me to construct sentences. He made me give the rules of construction by means of twenty or thirty verses from the Mantuan. He would not allow me to pass over anything. Whenever I would make a mistake he plied the rod, and yet with the moderation that was proper. Thus he made me a linguist. He was a good man. He loved me as a son, and I him as a father. In a short time we shall meet, I hope, in eternal life. I loved him notwithstanding that he used severity, though it was not severity, but parental correction which urged me to diligence. At evening I had to hunt the rules in order to recite. You see discipline was stricter then than now". 1

Philip Schwartzerd was a good student possessing a keen intellect, a retentive memory, and displayed an insatiable thirst for knowledge. He excelled in grammar, and his grandfather, delighted at his willingness to study, purchased a Missal in order that he might acquire a knowledge of the choral service of the church. His grandfather's interest in him is shown by a reference in the Corpus Reformatorum:

"At that time the great Bacchaniti were roving through the country. Whenever one came to Bretton, the grandfather sent Philip to dispute with him. It was seldom that anyone could withstand him. This pleased the old man; and he took special delight in these contests. The

the boys was "be prudent and ready to yield". Under him, Philip was trained in grammar and syntax, using as a text-book the poems of the Italian Carolines, Baptists of Marston, since few of the Latin classics were available in Germany at that time. In spite of his severity, Philip loved and admired his teacher, John Unger. Later in his days

of him he wrote of him:

"I had a teacher who was an excellent linguist. He died two years ago. (Unger died at Pforzheim in 1883). He was an honest man. He taught the Gospel and suffered much for the Gospel's sake. He was pastor at Pforzheim. He drove me to grammar, and required me to construct sentences. He made me give the rules of construction by means of twenty or thirty verses from the New Testament. He would not allow me to pass over anything. Whenever I would make a mistake he quizzed me, and yet with the moderation that was proper. Thus he made me a linguist. He was a good man. He loved me as a son, and I him as a father. In a short time we shall meet, I hope, in eternal life. I loved him notwithstanding that he used severity, though it was not severity, but parental correction which urged me to diligence. At evening I had to hunt the rules in order to recite. You see discipline was stricter then than now." I

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intellect, a retentive memory, and displayed an insatiable thirst for knowledge. He excelled in grammar, and his grandfather, delighted at his willingness to study, purchased a Bible in order that he might acquire a knowledge of the choral service of the church. His grandfather's interest

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"At that time the great Bachmanns were roving through the country. Whenever one came to Pforzheim, the grandfather sent Philip to dispute with him. It was seldom that anyone could withstand him. This pleased the old man; and he took special delight in these contests. The

boy, too, became more confident, and grew in fondness for study. The grandfather took care to buy books and other things, that the boy might not be impeded". 1

It is easy to appreciate, under these circumstances, how serious a thing it was when this grandfather died. With his death, however, followed so closely by the death of the boys' father, their education was taken over by their grandmother, Elizabeth Reuter, the sister of John Reuchlin, who moved with them to her native city of Pforzheim.

3. School at Pforzheim The school at Pforzheim was one of the best in the Palatinate. Its rector was George Simler, who was distinguished for his classical learning, and a graduate of the University of Cologne. He was an excellent Latin scholar and had a keen knowledge of Greek and Hebrew. His assistant was John Hiltebrant, himself a fine scholar. It was the custom to admit to the study of Greek only the most promising of students. It was not long before Philip Schwartzerd was admitted to the privileged group.

Under these two men Philip was prepared for University study. Without doubt, however, the greatest benefit which the young man derived from this period of his life, was the intimate relationship which he enjoyed with John Reuchlin. Often Reuchlin returned to his native town, although at this time he resided in Stuttgart, as president of the Swabian Court of the Confederates. On these visits he stayed in the home of his sister, Philip's grandmother where the opportunity presented itself of close watch of the young boy. Reuchlin soon recognized the intellectual ability of the boy, realized his ability, and admired him

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for his delightful and sympathetic nature. He called him his son, placed his own red doctor's cap on his head, gave him a Greek grammar. He also agreed to present Philip with a copy of his own Graeco-Latin Lexicon, if at his next visit, the boy would have some original Latin verses for his inspection. The boy fulfilled the conditions and received the promised Lexicon, the first in Germany. It was Reuchlin also who said such an exceptionally bright youth should no longer bear the name of "Schwartzerd" which means "black earth", but should be called by its Greek equivalent, Melanchthon, by which name he did become known and which he retained for the rest of his life.

4. At the University of Heidelberg

At thirteen years of age, Melanchthon, acting upon the advice of Simler and Reuchlin, after two years in Pforzheim, went to Heidelberg, and on October 14, 1509, entered the philosophical faculty of the University of Heidelberg. He made his home in that of Dr. Pallas Spengel, professor of theology in the University. Though Dr. Pallas Spengel himself, held to the customary scholastic theological study of the day, he was not opposed to the new humanistic spirit which was being felt in the University, and throughout his life Melanchthon rejoiced at his privilege in being associated with this learned man from whom he received much assistance and encouragement.

The University was celebrated for its famous professors in the various branches of learning, many of whom were soon attracted, not only by the extraordinary progress of the young pupil, but also by his enthusiastic efforts in urging his fellow-students to greater cultivation of

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classical literature. He was soon regarded as an exceptional youth and was employed to compose most of the public debates and discourses of eloquence which were delivered at the University.

It was in Greek that Melanchthon excelled and early gained some considerable reputation. The story is told that one day a professor proposed a question, the solution of which, necessitated a knowledge of Greek, and cried out, "Where shall I find a Grecian?" The students with one voice answered, "Melanchthon, Melanchthon".

It was not only the ancient classics which demanded the attention of Melanchthon, however, but he also studied philosophy, music, and astronomy. Jacob Wimpfeling, of Strassburg fame, visiting in Heidelberg to oversee the education of several young men from Strassburg, became very much interested in Melanchthon, using one of his elegies, and a poem of his in some of his own published works, but more important perhaps, was instrumental in his securing the position as private tutor to the two sons of Count von Lowenstein.

It will be seen that Melanchthon, though only a very young man, attained a place of importance in the University of Heidelberg, both among the students and among the professors. His circle of friends and acquaintances were largely, however, of the new group of humanists, whose teaching had completely won the interest and loyalty of the young man.

In June, 1511, he received the degree of Bachelor of Arts. Still anxious for greater intellectual attainments, Melanchthon petitioned for entrance into the study of philosophy with the intention of taking

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a Master of Arts degree. Because of his extreme youth this petition was denied.

5. At the University of Tübingen This denial was a keen disappointment to him, but he soon made the best of it, and deciding that a change of climate might be beneficial, and again acting upon the advice of Reuchlin and Simler, he left Heidelberg, and went to the University of Tübingen, entering that institution on September 17, 1512, when John Schemer was its Rector.

This University was founded in 1477 by Duke Eberhard, the Bearded. Like other Universities of the day it was dominated by the scholastic philosophy, but humanistic learning had been given a larger hearing than had been given to it at Heidelberg. At Tübingen, Melanchthon came in touch with great leaders. John Brassican of Constance taught Latin Grammar, Heinrich Bebel lectured on poetry and eloquence, and in addition to these studies, Melanchthon studied philosophy, logic, and astronomy, the latter taught by Stoffler, and the other two taught by Stadian and Simler, respectively. These men opened the way for classical studies, boldly and fearlessly standing against the Pope who thought these studies were anti-Christian. He also studied medicine, and it is reported that he read Galen so carefully and thoroughly that he could repeat the greater part of his treatises from memory. And though it would seem impossible for a young man of seventeen to study anything more, Melanchthon also evidenced a tremendous interest in theology. In the 16th century the study of theology was

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largely a study of the teachings of the church, rather than a study of the Bible. Reuchlin, appreciating the lack in such procedure, presented Melanchthon with a copy of the Bible, with the confidence that this book, together with the young man's knowledge of Greek, would result in a theological study more potent than could ever be attained through the practices of the day, when much of the time theological training consisted in the discussion of scholastic subtleties, knotty questions, and absurdities which were a strange mixture of superstition and ignorance. The Bible became his favorite book, and following the habit of Reuchlin, he carried this book with him constantly, snatching a minute here, and an hour there, to peruse it further. We may assume that it was at Tübingen, under these circumstances, that Melanchthon first planted within himself, the seeds of unrest and discontent with the structure erected by the Catholic Church and its system of doctrine, which was to bear such glorious fruit in later years in his work and association with Martin Luther.

The students lived in special quarters called Bursen, divided in accordance with the school to which they belonged, either that of Nominalism, the new school, or that of Realism, the old school. Melanchthon, with his background of association with Reuchlin, his knowledge of the ancient classics and languages, together with his more recent interest and study in the work of William Occam, enthusiastically joined the ranks of the Nominalists. His theological interest was stimulated by his reading of the works of John Wessel, member of the Brethren of the Common Life, for whom he always held

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high regard. Often during these years, Melanchthon visited his uncle, Reuchlin, at Stuttgart, listening avidly to his accounts of the men and affairs with whom he was in touch in his wide activity. Reuchlin, likewise, often visited his nephew, living with him in his Burse, delighting to live and eat with the young men of the University in whom he took keen interest.

Bretschneider sums up the years at Tübingen thus:

"Melanchthon gave attention chiefly to Greek and Latin grammar, to philosophy, history, eloquence, logic, mathematics, heard the theologians, (particularly Lemp, who taught the scholastic theology,) the lectures on law and medicine, and read Galen so carefully that he could repeat most of his works from memory". 1

On January 25, 1514, the first among eleven candidates, he received the degree of Master of the Liberal Arts, and with it the license as a Privatdocent to lecture on the ancient classics to his Burse.

The next few years were busy ones for the new instructor. He began his lectures with the works of Virgil and Terence, but soon added those of Livy and Cicero. Not content with his official duties alone, he gathered about him a select circle of students for the study and cultivation of a purer Latin and the study of Greek. His skill as a lecturer, and his enthusiasm for classical literature brought new life into the University. His classes became popular and crowds found their way into his classrooms. And, as is usually the case, his popularity among the students gave rise to professional jealousy on the part of his associate lecturers and professors.

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While lecturing at Tübingen he also became corrector to the printer, Thomas Anshelm, a position which could only be held by a most learned man. At this time he edited and almost completely rewrote the Universal History by John Naucler, and made it one of the most widely read books of the age. He also published a new arrangement of the Comedies of Terrence, in metrical form, which had hitherto appeared only in prose form. In 1517 he translated a portion of Plutarch. There was, however, an undercurrent of protest against the humanistic influence of Melanchthon, and since he was fast becoming to be recognized as one of the outstanding, if not the outstanding, humanistic scholars in Germany, it was inevitable that some change must come. He himself, felt that he could no longer remain "in a school where it was a capital offence to study polite literature".

D. The Call to Wittenberg

A call to professorship at Ingolstadt came to him, but upon the advice of Reuchlin, he declined the offer.

In April, 1518, Elector Frederick of Wittenberg, appreciating the work of Martin Luther in committing to the new learning, "his daughter", the University of Wittenberg, felt the need of a professor of Greek, and one of Latin. It was perfectly natural that he should ask the advice of the most outstanding scholar in both these fields, John Reuchlin, for suitable persons to fill these chairs. For Hebrew, Dr. Reuchlin suggested Dr. Paul Riccius, one of his own students, who in 1507 had published a Hebrew Grammar. For the chair

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of Greek he proposed his own nephew, Master Philip Schwartzerd of Bretten, of whom he wrote,

"He will serve the University and your Electoral Grace with high honor and praise. Of this I have no doubt, for I know of no one among the Germans who surpasses him, except Erasmus of Rotterdam, who is a Hollander". 1

There was another aspirant for the chair, Peter Mosellanus, a celebrated Greek scholar of Leipsig, who had gained advocates in both Luther and Spalatin, chaplain of the Elector, but evidently the authority of Reuchlin influenced the decision, and on July 24, 1518, the formal call was forwarded to Melanchthon by John Reuchlin, who wrote him,

"Here you have the letter of the pious Prince signed with his own hand, in which he promises you his favor and protection. I will not address you in the language of poetry, but will quote the faithful promise of God to Abraham; Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. (Genesis 12: 1-2) So my mind fore-casts, and so I hope it will be with thee, my Philip, my work, and my consolation". 2

After taking leave of his friends at Tübingen, Bretten, and Pforzheim, as well as of his beloved uncle, who had also been his friend, patron, and counsellor, Melanchthon set out for the University of Wittenberg.

The Elector Frederick was in attendance at a diet at Augsburg and it was there that he and Melanchthon first met. Here also he first made the acquaintance of Spalatin, the chaplain to the Elector, with whom he formed a lasting friendship, and who now conducted him to

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Saxony. On the journey a stop at Leipsic was made that the professors there might do honor to the new professor of Wittenberg. A banquet was served in his honor, and pressure was brought to bear upon him to remain in the University of Leipsic, with the added incentive of an increased salary over that offered by the Elector Frederick.

2. His Inaugural On August 25, 1518, Melanchthon entered the "white city" near the Elbe which for forty two years was to be the scene of his labors. Installed as professor, with no restrictions placed upon his teaching, Melanchthon started his work as a humanistic professor, whose humanistic interest was tempered by a deep and sincere sense of true religion and theology. Preparation had been made by Martin Luther who had already become a world figure in educational circles because of his effort to carry the study of theology back toward its original sources.

Four days after his arrival, August 29, 1518, the new professor delivered his Inaugural before the assembled University. The subject of his address was The Improvement Of the Studies of Youth. An excerpt from this address indicates the trend in which Melanchthon's thought was directed:

"Only regard for the proper studies and the duties of my office, Illustrious Rector, and Heads of the University, could induce me to commend to you the study of classical literature, which is so much opposed by rude and uncultured men, who declare that classical studies are more difficult than useful; that Greek is studied only by disordered minds, and that, too, for display; and that Hebrew is of little account. To contend with such teachers, one needs to be a Hercules or a Theseus. Even before me I see those who are annoyed by this innovation.

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But hear me patiently, as my relation to you and the dignity of literature require."

"In the Middle Ages Roman literature went down with the Roman Empire. Only in England and Ireland did learning flourish, as with the Venerable Bede, who was master of all the knowledge of his times. The Germans were better acquainted with war than with literature. Charlemagne revived the study of literature. He called Alcuin from England to France. Under his leadership Paris became distinguished for literature. Then came a period of relapse, and Aristotle, mutilated and translated into bad Latin, became more obscure than a sibylline oracle. This was followed by the race of scholastics, more numerous than the seed of Cadmus. Law, Medicine, and Theology, alike suffered from the decline of classical study. Good literature was supplanted by bad; the real pristine piety was exchanged for ceremonies, human traditions, constitutions, capitularies, pilgrimages, and glosses."

"There are three kinds of study: Logic, Physics, and Oratory. Logic teaches the force and differences of words, and also the limits, origins, and course of things. But the science has been corrupted by many of its modern teachers; and endless disputes arise as between Nominalism and Realism. Yet logic is of great service. There is also great confusion among the theologians. The philosophers, orators, poets, theologians, and historians of antiquity must be studied. All public and private life is profited by the study of history. Homer is the source of all learning among the Greek, and Virgil and Horace among the Latins."

"Theology must be studied by the aid of the Greek and Hebrew. When we go to the sources, then are we led to Christ. I shall begin my work with Homer and the Epistle to Titus.

Cultivate the old Latins and embrace the Greeks.

To the inculcation of such studies I now devote myself." 1

"This oration at once points out the relation of Melanchthon to the great intellectual and religious movement of the age. No similar programme had ever been exhibited to the professors and students of a German University.

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"This oration at once points out the relation of Melancthon to the great intellectual and religious movement of the age. No similar programme had ever been exhibited to the professors and students of a German University."

In the face of remnants of obscurantism which may have lingered in this newest university, the young professor announces the mission of classical studies. He conceives that they are to regenerate society and to lead to a better theology. His Inaugural is an open declaration of war against the "men of darkness" and a protest against the traditional methods in theology. It enunciates distinctly the evangelical principle: the Bible as the means and Christ as the goal of truth and wisdom".¹

3. Luther's reception of Melanchthon Among those who listened to the twenty-two year old professor of Greek as he delivered his Inaugural was Martin Luther, professor of theology of the University of Wittenberg. It requires little imagination to appreciate how the message was received by him. With enthusiasm he writes to Spalatin two days later:

"As regards our Philip Melanchthon, everything shall be done as you suggest. On the fourth day after his arrival he delivered a most learned and chaste oration to the delight and admiration of all. It is not now necessary for you to commend him. We quickly retract our opinion which we had formed when we first saw him. Now we laud and admire the reality in him, and thank the most illustrious Prince and your kindness. Be at pains to commend him most heartily to the Prince. I desire no other Greek teacher so long as we have him".²

These two men were immediately drawn to each other. Luther's clear understanding, great courage, and simplicity of feeling won completely the admiration of Melanchthon, and on the other hand, the personal character, the great learning, and philosophical insight of Melanchthon drew Luther like a magnet.

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CHAPTER FOUR

THE EDUCATIONAL IDEALS OF MARTIN LUTHER

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A. A Review of the Events by which Luther became Master of the Educational Reform of the University of the Silesian Reformation.

When Martin Luther and Philip Melancthon joined interests and forces at the University of Wittenberg, the church of religious reformers or already formed large and small on the horizon. Since the work which both men did for the church does not seem to have been the same at this time, it will suffice briefly to summarize the work of each of the men which which united these two men, with all their individual differences, into one mighty force that influenced so greatly the religious life, and the educational life of Germany.

CHAPTER FOUR

I. Luther at Wittenberg At the conclusion of Chapter III, we left Martin Luther at Wittenberg, where he was to spend the rest of his life.

THE EDUCATIONAL IDEALS OF MARTIN LUTHER

Luther's representative, Johannes, at Wittenberg. On October 17, 1517, he presented himself before the official of Wittenberg. Johannes, himself a devoted and consistent supporter of the church of papal domination, demanded unconditional submission. Luther refused to submit when he had said—condemning the practice of selling indulgences, and after some unproductive disputing, was dragged out of the city by his friends and returned to Wittenberg. Stumpitz expelled Luther from the university, whether to save the Augustinian Order from reproach, or to give Luther greater freedom, we do not know, perhaps it was both, and Luther was freed from his vows to the church.

2. The visit of Melancthon Soon, perceiving that Johannes was unyielding, Melancthon, who was to guide Luther, dispatched the official

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A. A Review of the Events by which Luther Became Leader of the Educational Reform by Virtue of His Leadership of the Religious Reform.

When Martin Luther and Philip Melanchthon joined interests and forces at the University of Wittenberg, the clouds of religious controversy already loomed large and black on the horizon. Since the work which both men did for the church does not come within the scope of this work, it will suffice briefly to summarize the main elements of the conflict which welded these two men, with all their individual capacities, into one mighty force that influenced so greatly the religious life, and the educational life of Germany.

1. Luther at Augsburg At the conclusion of Chapter One, we left Martin Luther preparing to answer the summons to meet the Pope's representative, Cajetan, at Augsburg. On October 17, 1517, he presented himself before that official at Augsburg. Cajetan, himself a convinced and consistent supporter of the theory of papal absolutism, demanded unconditional submission. Luther refused to withdraw what he had said concerning the practice of selling indulgences, and after much unproductive disputing, was smuggled out of the city by his friends and returned to Wittenberg. Staupitz absolved Luther from his monastic obedience, whether to save the Augustinian Order from reproach, or to give Luther greater freedom, we do not know, perhaps it was both, but Luther was freed from his vows to the Church.

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chamberlain, Carl von Miltitz, a Saxon nobleman, and agent of the Saxon princes in Rome, to induce Elector Frederick, if possible to yield to the wishes of the Pope that Luther be sent to Rome. (Elector Frederick had steadfastly refused to send Luther to Rome because he knew that such an action would mean certain death to Luther, and not wishing to repeat that which had happened in the life of John Huss, had determined that his subject should have as fair a trial as possible in his own country).

Miltitz accomplished one thing only, the promise of silence from Luther if his enemies would also keep silence, but neither side observed the truce, and the whole controversy was given an even wider publicity than it had previously attained, by a debate with John Eck of the University of Ingolstadt, one of the ablest theologians of the day in Germany, whose work against Luther, Obelisks, has already been mentioned.

3. The Leipsic Debate

On July 14, 1519 the debate was begun at Leipsic and Eck forced Luther finally to admit that many of his views were in sympathy with those held by John Huss which the Council of Constance had declared heretical, and because of which Huss was condemned by the same Council to be burned to death. "It is certain", said Luther, "that among the articles of John Huss and the Bohemians are many most Christian and evangelical, and these the universal Church cannot condemn".¹ This in itself was heretical, but two days later Luther went even further toward a complete break with the Catholic Church when he said, "I shall not be moved until the most excellent doctor proves that a council is unable to err, has not erred, and does not err. For a council cannot make

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1. McGiffert, Martin Luther Pg. 142

2. Taken from Dr. E. P. Booth's lecture on Martin Luther

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5. The Papal Bull While Luther was busy with his writing, John Eck was busy securing the Papal Bull of Excommunication, and on June 15, 1520, Eck and Aleander, as nuncios to Germany, arrived with the Bull. On December 10, 1520, Luther burned the Canon Law and the Papal Bull in the public square of Wittenberg in the presence of the students of the University, the citizens of the town, and without opposition from the civil authorities, thus declaring his complete and full separation from the Pope and the Papal Church.

6. The Diet of Worms The Diet of Worms was held in 1521 which culminated in Luther's famous statement, after he had refused to recant what he had written against papal abuses and Christian truth, "Unless convinced by the testimony of Scripture or by clear reason- for I believe neither pope nor councils alone, since it is certain they have often erred and contradicted themselves, having been conquered by the Scriptures referred to, and my conscience taken captive by the Word of God, I cannot and will not revoke anything, for it is neither safe¹ nor right to act against one's conscience. God help me. Amen". From this Diet until the end of his life Luther was an outlaw, under penalty of death.. "He was to be seized wherever found. All his books were ordered burned, and to publish, sell, buy or read any of his writings was strictly forbidden. To support or follow him was to involve one's self in guilt and to befriend or hold communication with him openly or² secretly was to commit a crime".

7. At the Wartburg With full realization however of the tremendous support

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which Luther enjoyed among the people of his nation, and in strong personal support with him, Elector Frederick had his forces kidnap Luther on his way home from this Diet, and imprisoned him in the Castle of the Wartburg, near Eisenach. From May 4, 1521 until March 1, 1522 he remained there, a prisoner. His pen carried the messages which he could not deliver in person. In the Wartburg he translated his New Testament, begun at the urging of Philip Melanchthon, and completed in less than three months, appearing in September. That he had many predecessors diminishes in no degree the importance of Luther's work. Though this was not the first translation, it soon won its way to general favor and crowded out all others.

8. Return to Wittenberg

In March 1522 Luther returned to Wittenberg in response to appeals from rulers and people, to bring order out of the chaos which had resulted during his absence when some of his more enthusiastic followers had tried with violence to bring about radical reforms.

"There appeared in Wittenberg certain fanatical spirits who claimed supernatural illumination and upon that basis, preached the complete overturning of the existing system, religious, economic and social. All social institutions were decried, manual labor was insisted on as alone legitimate, education was denounced, and divine revelation, vouchsafed chiefly to the ignorant and untutored, was looked to as the sole guide of life.

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Arriving in Wittenberg, March 6, 1522, Luther at once took command and speedily brought order out of the confusion.

Thus Luther became a national hero, the "man of the hour".

The issue was not a monk's quarrel with the authorities of the Church, but Luther had given expression to that which many of his humanistic predecessors had less courageously expressed, and which many, many more men had long believed in their hearts, who now thoroughly agreed with him that "the time for silence is gone, and the time to speak has come".¹ They had flocked to Luther's side and hailed him as their leader from the financial and mental bondage into which Rome had led them.

9. Melanchthon's relation to Luther

In all these trials and experiences

Melanchthon was Luther's constant

companion, often by actual physical presence, but always in loyalty, sympathy, and enthusiastic support. Many of the writings of Luther during these years were addressed to Melanchthon, and many others were written under the supervision and suggestion of him. Melanchthon, it was who "held the fort" while Luther was imprisoned, in as far as it was possible for any human being to do so.

B. Review of the Educational Situation Into Which Luther Came.

1. Existing Institutions of learning

To provide the proper setting for the educational teaching of Martin Luther

we will trace rapidly also the educational conditions of the 15th century. In the Middle Ages we find the development of the Monastic, Cathedral, and Parochial Schools. The church regarded education as one

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of its exclusive functions, and under its direction, nearly all educational instruction had an ecclesiastical character. The secular studies, grammar, rhetoric, dialectic, and the quadrivium, music, arithmetic, geometry, and astronomy, were pursued chiefly in the interest of the Church. Logic was made to serve the Church, arithmetic extended to only a few simple rules, geometry consisted in the arrangement of the church calendar, and music was confined to learning hymns. The monastic schools were held in connection with the monasteries and most of them had suffered from the existing conditions within the Church. The priests of the cathedral churches were organized into a brotherhood, one of the chief duties of which was to establish and conduct schools. While these were designed for the candidates for the priesthood they were open to others of the higher classes. The parochial schools were established in the separate parishes under the supervision of the priests. These were planned to acquaint the young with the elements of the Christian doctrine as taught by the Church, to prepare them for participation in the public worship, and to introduce them into Church membership. Reading and writing were not studied usually, and the function of the schools was similar to that of the catechetical schools of the early Church.

Secular education came into prominence in the latter half of the Middle Ages. This secular education was a reaction in part against the one-sided religious education, and in part the product of the peculiar social conditions. This took two forms, the knightly schools which stood in sharp contrast to those of the Church,--physical education received attention, polished manners were carefully cultivated, the

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native tongue was cultivated, and to some extent became the medium of expression in literary production. Nature, music, and poetry were often included in the studies. The other form was those schools which arose out of the needs of the commercial and artisan classes and bore different names, such as town, burgher, and writing schools. Here reading, writing, arithmetic, geography, history, and the mother tongue were all taught in a small way in order to assist the members in their practical lives. These schools were secular in origin, but the clergy, as the only authorized teachers, claimed the right to control them.

Female education was generally neglected. Here and there in connection with the nunneries some few women attained distinction by their learning, but these few such instances were exceptions rather than the rule.

Perhaps the most outstanding lack of this education was the neglect of the education of the common people. No general effort was made to elevate them,--the ecclesiastical schools were designed chiefly for the candidates of the priesthood, the parochial schools fitted the young for church membership, the town schools were intended for the commercial and artisan classes of the cities, knightly education gave a training for chivalry. The laboring class was left to go on in ignorance, remaining in a dependent and servile condition, with little of intellectual pleasure to color their lives.

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learned men, with learning youths, who were held together alone by their mutual interest in knowledge. In this way the University of Bologna came into existence in the 12th century, and the University of Salerno for the study of medicine. The Cathedral School of Paris was enlarged into a university and afterwards became one of the leading universities of Europe. The professors were divided into the four faculties of theology, philosophy, medicine, and law, which have been since retained in universities, though the studies in each department have been greatly enlarged.

It was not long before similar universities were founded in Germany. The University of Prague was first in 1348, then quickly followed four others, Vienna in 1365, Heidelberg in 1386, Koln in 1388, and Erfurt established by the town people in 1392. Later Basel was founded in 1460, Ingolstadt, "founded with the special intention of training students in obedience to the Pope, a task singularly well accomplished" ¹ in 1472, Tübingen in 1447, and Wittenberg in 1507.

During the 15th century however the Universities were under the influence of the church and scholasticism prescribed the methods of study although in most of the Universities it was the scholasticism of Duns Scotus, Occam, and Biel, rather than that of Thomas Aquinas. "It is enough to say that the prevailing course of study furnished an imposing framework without much solid content and provided an intellectual gymnastic without much real knowledge". ²

In addition, these Universities were really monastic institutions, for the teachers were practically all members of monastic orders. Mediaeval ecclesiasticism prevailed over all departments of learning. The

1. Lindsay, History of the Reformation Vol.2 Pg. 53

2. Lindsay, History of the Reformation Vol.2 Pg. 55

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philosophy and logic of Aristotle ruled in full sway.

2. The Renaissance in Northern Europe

Then came the Renaissance of Northern Europe,

dated about 1430-1600. "There was nothing

of wild exuberance in this movement, as there was in the Italian

Renaissance of which this was an offshoot".¹ Until the Reformation,

and Martin Luther, the movement seemed lacking in the assertion of individuality that characterized every phase of Italian life in the 14th and 15th centuries. Notwithstanding this fact, however, the Northern

Renaissance did much to prepare the way for the Reformation.

3. The schools of the Brethren of the Common Life.

In Germany, the way had been prepared for

this revival of arts and learning, by the

appearance of a remarkable system of schools under the direction of a

new religious order, called the Brethren of the Common Life. The

Brethren, though a religious order, did not place its members under

binding vows. Their brotherhood consisted rather in a voluntary association

of very devout men which had been formed by Gerhart Groot, in

Deventer, in 1340. Though the founder was a man of some learning, there

was at first no intention that the members should concern themselves

with educational work, but observing the moral dangers to which the pupils

attending the schools at Deventer were exposed, they opened hostels for

boys, and from the private supervision of their boarders' studies, they

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was at first no intention that the members should concern themselves

Deventer, in 1340. Though the founder was a man of some learning, there

tion of very devout men which had been formed by Gerard Groot, in

binding vows. Their brotherhood consisted rather in a voluntary associa-

Brotherhood, though a religious order, did not place its members under

new religious order, called the Brethren of the Common Life. The

appearance of a remarkable system of schools under the direction of a

Common Life. Brethren of the

3. The schools of the In Germany, the way had been prepared for

Renaissance did much to prepare the way for the Reformation.

15th centuries. Notwithstanding this fact, however, the Northern

virtuality that characterized every phase of Italian life in the 14th and

and Martin Luther, the movement seemed lacking in the assertion of indi-

Renaissance of which this was an offshoot". Until the Reformation,

of wild exuberance in this movement, as there was in the Italian

dated about 1430-1450. "There was nothing

2. The Renaissance in Northern Europe

Then came the Renaissance of Northern Europe,

philosophy and logic of Aristotle raised in full sway.

established in Western Germany.

The excellence of their schools may be proved by the fact that practically every man who attained eminence as a scholar or as an educator in Northern Europe during that period, had, at some time or other, been a pupil in their schools, or had come into direct contact with one who had studied in their schools. At first the interest of the leaders had been solely in religion and morals, but it was not long before they welcomed and used the studies which were used and found valuable in the best Italian schools.

The appearance of the Renaissance in Germany came through men who had been trained in these schools. Among them are Rudolph Agricola (1442-1485).

4. The Humanists Hegius, (1433-1498), John Reuchlin, (1455-1522)
and Jacob Wimpefling (1440-1528) who was the founder of the Gymnasium at Strassburg. Undoubtedly the most famous of the Humanists was Erasmus of whom it is said, "of all scholars who have popularized scholarly literature, Erasmus was the most brilliant, the man whose aim was loftiest, and who produced the most lasting effect over the widest area".¹

To all these men, the "new learning appealed to them not so much as a means of self-culture as an instrument to reform education, to criticise antiquated methods of instruction, and above all, to effect reforms in the Church and to purify social life".² To none of them did this reform in the Church mean an open break with the Church. These men either worked individually, or in small but sympathetic groups, and found

1. Monroe, A History of the Reformation Pg. 379

2. Lindsay, A History of the Reformation Vol.2 Pg. 57

either worked individually, or in small but sympathetic groups, and found this reform in the Church mean an open break with the Church. These men found in the Church and to purify social life". To none of them did criticize antiquated methods of instruction, and above all, to effect re- as a means of self-culture as an instrument to reform education, to To all these men, the "new learning" appealed to them not so much

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themselves hampered on every hand by the scholastic learning. Gradually, however, their influence came to be felt, inroads were made into the Universities, and slowly many of the younger students were won to their way of thinking. It was this advance that made possible the Reformation, and it is difficult to separate the movements into two distinct phases of action. Luther, though at first anxious only for reform within the Church, was forced through successive experiences to realize that such reform was impossible, the evils were too deep rooted, and the open break was the result.

Then it was that the conflict between the two lines of thought was revealed and the inadequacy of the existing educational system disclosed. It was inevitable that such should be the case. The Catholic Church held religion to be a completed truth which had been revealed by the Holy Spirit in its entirety and given into the Keeping of an institution, which through Apostolic succession was divine, as were also, thereby, its constitution and authority. It was sufficient for the purpose of the Catholic Church that a select group should be trained to carry on this work. The mass needed no such education.

Luther, and through him, his followers, held the opposite to be true. To them, religion was a divine truth, revealed through the Bible, but never to be completed, but to be perfected with the growth and development of the spirit of man. The truth of religion was to Luther a growing thing, not a static thing as the Catholic Church held. Thus the emphasis was shifted from that of obedience to authority of the Church, to that of individual responsibility, individual judgment, and individual participa-

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Another result of this stand was also soon apparent. With the break with the Church, many people looked with disfavor upon the educational institutions which it had fostered, and refused to send their children to them. In many cases the endowment of schools were confiscated by the rulers who favored the Reformation cause, and the schools were closed, sometimes never to be re-opened. In other cases, the devastation caused by the Peasants' War and the religious excitement, caused the attendance to fall off alarmingly. It looked as if higher education were to be destroyed.

To a man of Luther's intellect and insight it soon became very evident that if the fruits of the new religious movement were to be realized, particular attention must be given to the education of all the people, and as the protagonist of the Reformation, and as the "man of the hour", he assumed leadership of the educational movement in Germany. This he did with such a marked degree of skill that even today educational authorities marvel at his breadth of vision.

The work of teaching at the University of Wittenberg, interrupted by the momentous events of 1521, was taken up again in 1522, and continued for the rest of Luther's life. He resumed also his regular preaching and on week days he preached on the different books of the Bible.

C. Luther's Teaching Concerning Secular Education

In his Address to the Christian Nobility of the German Nation, Luther struck the first note in this theme when he wrote:

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"I would to God that each town had also a girl's school in which the girls might be taught the Gospel for an hour or two a day in either German or Latin". 1

1. Address to the Councilmen His first great educational document, however, was written in 1524 and was entitled, An Address to the Councilmen of all the Towns of Germany, calling upon them to establish and sustain Christian schools. Painter says, "If we consider its pioneer character, in connection with its statement of principles and admirable recommendations, the address must be considered the most important educational treatise ever written". 2

Luther never underestimated the place of the home as an educational unit, but he sets forth in this treatise five reasons why education cannot be left entirely in the hands of the home.

These reasons are:

1. Many parents who have the ability have not the desire to teach their children, but are "like the ostrich which leaveth her eggs in the dust and is hardened against her young ones, so they bring children into the world and there is an end to their care". 3
2. Many parents do not know what to teach or how to teach it, "for they have learned nothing themselves save how to provide for the body". 4
3. Many parents have both the ability and the desire, "but by reason of their business or the situation of their families have neither the time nor the place convenient". 5
4. Many parents die and leave children as orphans who are neglected by their guardians.
5. Many homes do not have children and these childless couples, "take no interest in the welfare of the young". 6

2. Education Since this is true, and since education is beneficial should be State-controlled

1. Wace and Buchheim, First Principles of the Reformation Pg. 87
2. Painter, Luther on Education Pg. 143
- 3,4,5,6, Barnard, German Teachers and Educators Pg. 141

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1. Waco and Buchanan, First Principles of the Reformation, p. 87
2. Paine, Letter on Education, p. 122
- 3, 4, 5, 6. Barnett, German Teachers and Textbooks, p. 141

not only to the individual and to the family, but to the city and state as well, it becomes the God-given responsibility of the councilmen and magistrates to "watch over the youth with unremitting care and diligence".¹

"For since their city in all its interests, life, and honor, and possessions, is committed to their faithful keeping, they do not deal justly by their trust, before God and the world, unless they strive to their utmost, day and night, to promote the city's increase and prosperity. Now a city's increase consists not alone in keeping and heaping up great treasures, in building solid walls or stately houses, or in multiplying artillery and munitions of war; nay where there is a great store of this, and yet fools with it, it is all the worse and all the greater loss for the city. But this is the best and richest increase, prosperity, and strength of a city, that it shall contain a great number of polished, learned, intelligent, honorable, and well-bred citizens; since then a city must have citizens, and on all accounts its saddest lack and destitution were a lack of citizens we are not to wait until they grow up".

"We cannot hew them out of stones, nor carve them out of wood; for God does not work miracles, so long as the ordinary gifts of his bounty are able to subserve the use of man. Hence, we must use the appointed means, and, with cost and care, rear, and mould our citizens".²

3. Importance of secular education That Luther realized the importance of secular education is thoroughly proved from the same document:

"If now, for argument's sake, I have supposed, there were no soul, and if we had no need at all of schools or of the languages for the sake of the Scriptures or of God, yet it would be sufficient reason for establishing in every place the very best of schools, both for boys and girls, that the world, merely to maintain its outward prosperity, has need of shrewd and accomplished men and women. Men to pilot state and people safely, and to good issues; women to train up well and confirm in good courses both children and servants. Hence it is our duty to give a right training and suitable instruction to these boys and girls".³

It was natural that Luther should appeal to the authorities of

1. Barnard, German Teachers and Educators Pg. 142
2,3, Barnard, German Teachers and Educators Pg. 143

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the towns and cities. For some time some of the more progressive towns had moved through these officials, to establish and maintain schools in which the children might learn to read, write, and calculate. The church had fought this form of education, but now that Luther had turned from the Catholic Church, his appeal to these city authorities to take over the work of education was a natural step.

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argued also that their financial support should be cared for by the municipalities, and that the people should be willing to pay. In the same letter he writes:

"If we must annually expend such large sums on muskets, roads, dams, bridges, and the like, in order that the city may have temporal peace and comfort, why should we not apply as much to our poor, neglected youth in order that we may have a skillful school-master or two?" 1

"There is one consideration which should move every citizen with devout gratitude to God, to contribute a part of his means to the support of schools,--the consideration that if divine grace had not released him from exactions and robbery, he would still have to give large sums of money for indulgences, masses, vigils, endowments, anniversaries, mendicant friars, brotherhoods, and other similar impositions. My dear countrymen buy while the market is at your door, gather the harvest while the sun shines and the weather is fair." 2

Not alone content in writing in such view to the authorities of the towns, Luther also writes in similar emphasis to the Elector John, who had succeeded upon the death of Elector Frederick.

1. Barnard, German Teachers and Educators Pg. 144
2. Eby, Early Protestant Educators Pg. 50

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2. Eby, Early Protestant Education, p. 50

"If there is a town or village which can do it, your Grace has the power to compel it to support schools, preaching places and parishes. If they are unwilling to do this, then your Grace, as the supreme guardian of youth, and of all who need his guardianship, ought to hold them to it by force, so that they must do it. It is just like compelling them by force to contribute and to work for the building of bridges and roads, or any other of the country's needs. What the country needs and must have ought to be given and helped by those who enjoy the country. Now there is no more necessary thing than the education of the people who are to come after us and be the rules." 1

It will be seen from these quotations that Luther felt that education should be for all the children, boys and girls, rich and poor, noble and common. Not unmindful however, of the economic condition of the people, and the hardship that might be involved in their sending children to school, he takes particular pains to show that such hardship need not exist.

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Thus both these matters will be cared for together while they are young and the opportunities are favorable.

So too, your little girls may easily find time enough to go to school an hour or two a day, and yet do all their household duties; for they now devote more than that to over-much play, dancing and sleep." 2

In addition to this, he urges that funds be donated similar to our scholarships, by which the sons of poor men may be helped to further education, particularly if they seem to be valuable material.

1. Eby, Early Protestant Educators Pg. 85

2. Barnard, German Teachers and Educators Pg. 147

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"Whenever the government sees a promising boy let him be sent to school. If the father is poor, let the child be aided with the property of the Church. The rich should make bequests to such objects, as some have already done who have founded scholarships". 1

Luther was no idealist or fanatic on the question of education. He appreciated the fact that many of the children would not be mentally able to be trained for the higher offices and so he suggests that not every boy should be required to do this studying. He suggests a primary school for all the children, but in the secondary school only those of more promise are to be enrolled.

6. Sermon on the Duty of Sending Children to School To complete the circle of responsibility he writes also to the parents urging their solemn duty to send their children to the schools. In his sermon on The Duty of Sending Children to School he writes:

"If now you have a son capable of learning; if you can send him to school, but do not do it, and go your way asking nothing about temporal government, law, peace and so on, you are, to the extent of your ability, opposing civil authority, like the Turk, yea like the devil himself. For you withhold from the empire, city, and state, a saviour, comforter, cornerstone, helper, and so far as you are concerned, the emperor loses both his sword and crown, the state loses protection, and it is through your fault that no man can hold in security his body, wife, child, house, or property. All this you certainly do, especially if you on purpose withdraw your children from the schools". 2

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2. Barnard, German Teachers and Educators Pg. 150

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children to school, but he went even further and said that compulsion of attendance was justified on the part of the authorities if the parents did

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"I maintain that the civil authorities are under obligation to compel the people to send their children to school, especially such as are promising. For our rulers are bound to maintain the spiritual and secular offices and callings so that there may always be preachers, jurists, pastors, scribes, physicians, schoolmasters and the like; for these cannot be dispensed with.

If the government can compel such citizens as are fit for military service to bear spear and rifle, to mount ramparts, and perform other martial duties in time of war; how much more has it the right to compel the people to send their children to school, because in this case we are warring with the devil". 1

"As for the most promising children, those who we may hope will become fitted for the position of teachers, either male or female, or whom we shall look to to fill the other offices in the world and in the church; these we should leave more and longer at schools". 2

And finally Luther urged the Universities as the place of higher education and training for the offices of the cities, church, and world.

In his Address to the Christian Nobility of the German Nation, Luther had strenuously attacked the Universities, writing

"What are the universities, as at present ordered but full of dissolute living, when little is taught of the Holy Scriptures and of the Christian faith, and the blind heathen teacher Aristotle rules even further than Christ". 3

"Therefore, the Pope and Emperor could have no

1. Barnard, German Teachers and Educators Pg. 151
2. Barnard, German Teachers and Educators Pg. 147
3. Wace and Buchheim, First Principles of the Reformation Pg. 78

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better task than the reformation of the Universities, just as nothing is more devilishly mischievous than an unreformed university". 1

8. Luther's System of Schools

Thus we see that to Luther, secular education meant:

1. The education of the people at large in the rudiments of knowledge and in the Holy Scripture, attendance at which would be compulsory;
2. Secondary schools of learning for the most promising pupils in preparation for training in the Universities of teachers, preachers, and officers of government;
3. Higher and more complete education of these "apt" pupils in the Universities to become leaders in civic, political, and religious life;

To accomplish this he taught that schools should be of three types:

1. Primary schools in every village and town
2. Secondary schools in every city
3. Universities in the larger cities

To accomplish this, the schools should be established, supported, and maintained by the civil authorities with the money provided either by taxes, the income from the monasteries and other church property, and in the case of higher education by bequests from the rich.

9. Adoption of New Methods

To further popularize the schools Luther urged that new methods be used which would avail themselves of the natural instincts and tendencies of the pupils. He felt that children would want to learn if the studies were made attractive to them and if the teachers took the right attitude, avoiding over-harsh measures.

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1. Primary schools in every village and town
2. Secondary schools in every city
3. Universities in the larger cities

To accomplish this, the schools should be established, supported,

and maintained by the civil authorities with the money provided either
by taxes, the income from the monasteries and other church property,
and in the case of higher education by bequests from the rich.

9. Adoption of
New Methods
To further popularize the schools Luther urged
that new methods be used which would avail them-

selves of the natural instincts and tendencies of the pupils. He felt
that children would want to learn if the studies were made attractive
to them and if the teachers took the right attitude, avoiding over-

harsh measures.

"Since, then, young people are always full of frolic and life, and always seeking something to do, and finding pleasure in action; and since you can not curb their spirits, nor would it be a good thing to do, why should we not establish schools and unfold before them the arts. For now, children are enabled to learn by means of pleasure and sport, as it were, every thing whether it be language, arts, or histories. And our schools no longer are hells and purgatories, as they once were, where a boy was forever tormented with their cases, and their tenses and where he learned nothing by reason of ceaseless flogging, woe and anguish. And since we spend so much time and trouble to teach our children to play at cards, to sing and to dance, why shall we not also teach them with equal pleasure reading and the other arts, while they have youth and while they show both an aptness and fondness for such things." 1

"This would be the proper way to rear children, to form their habits by kindness and pleasant methods. What we force into them only with rods and blows produces bad results; at the best, under such treatment they remain godly no longer than the rod lies on their backs. But under the other training, godliness is rooted in their hearts and they fear God more than they do rods and clubs." 2

10. Dignity of the
Work of Teaching

To dignify the place of schools and the teaching profession, Luther wrote on the Dignity and

Difficulty of the Work of Teaching, and such words coming from such a one

as Dr. Martin Luther would most naturally have a favorable reaction upon the way in which such teaching would be looked upon:

"I tell you, in a word, that a diligent, devoted school teacher, preceptor, or any person, no matter what title, who faithfully trains and teaches boys can never receive an adequate reward, and no money is sufficient to pay the debt you owe him. For my part, if I were to leave off preaching and to enter some other vocation, I know not an office that would please me more than that of schoolmaster, a teacher of boys. For I am convinced that next to preaching this is the most useful,

1. Barnard, German Teachers and Educators Pg. 146
2. Luther, Larger Catechism Pg. 85

"Since, then, young people are always full of trouble and life, and always seeking something to do, and finding pleasure in action; and since you can not curb their spirits, nor would it be a good thing to do, why should we not establish schools and unfold before them the arts. For now, children are enabled to learn by means of pleasure and sport, as it were, every thing whether it be language, arts, or histories. And our schools no longer are holes and dungeons, as they once were, where a boy was forever tormented with their cases, and their tenets and where he learned nothing by reason of ceaseless flogging, we and anguish. And since we spend so much time and trouble to teach our children to play at cards, to sing and to dance, why shall we not also teach them with equal pleasure reading and the other arts, while they have youth and while they show both an aptness and fondness for such things." I

"This would be the proper way to rear children, to form their habits by kindness and pleasant methods. What we force into them only with rods and blows produces bad results; at the best, under such treatment they remain coldly no longer than the rod lies on their backs. But under the other training, godliness is rooted in their hearts and they learn God more than they do rods and clubs." I

10. Dignity of the Work of Teaching

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Efficiency of the Work of Teaching, and such words coming from such a one

as Dr. Martin Luther would most naturally have a favorable reaction upon

the way in which such teaching would be looked upon:

"I tell you, in a word, that a diligent, devoted school teacher, preacher, or any person, no matter what title, who faithfully trains and teaches boys can never receive an adequate reward, and no money is sufficient to pay the debt you owe him. For my part, if I were to leave off preaching and to enter some other vocation, I know not an office that would please me more than that of school-master, a teacher of boys. For I am convinced, that next to preaching this is the most useful,

and greatly the best labor in all the world, in fact, I am sometimes in doubt which of the positions is the more honorable. Nowhere on earth can you find a higher virtue than is displayed by the stranger who takes your children and gives them a faithful training". 1

11. The curriculum and
defense of subjects

As for the curriculum in such schools

Luther suggests the following:

Primary Schools: to be taught in the vernacular, including reading, writing, physical training, singing, religion, and practical training in a trade or household duties.

Latin Secondary Schools: Latin, Greek, Hebrew, rhetoric, dialectic, history, science, and mathematics, together with music and gymnastics, and always religion.

Universities: studies in the Bible in the original languages, Aristotle's Logic, Rhetoric, and Poetics, Latin, Greek, Hebrew, History, Mathematics, Natural Sciences.

He defends the use of these various subjects in several of his sermons and dissertations:

The languages he recommends, not alone because of the insight which they give into the study of Scripture and the discerning of the truth concerning Christ, though he values such as the supreme worth of the study of language, but also he writes:

"Surely, were there no other good to be got from the languages, the bare thought that they are a noble and glorious gift from God, wherewith he has visited and enriched us, almost beyond all other nations, this thought, I say, ought to be a powerful motive, yea, an allurements to cultivate them". 2

1. Barnard, German Teachers and Educators Pg. 150
2. Cubberly, Readings in History of Education Pg. 242

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II. The curriculum and
balance of subjects

As for the curriculum in each school
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Primary Schools: to be taught in the vernacular,
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practical training in a trade or
household duties.

Latin Secondary
Schools: Latin, Greek, Hebrew, rhetoric,
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Universities: studies in the Bible in the
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thought, I say, ought to be a powerful motive, yes,
an almighty to cultivate them." 2

The histories and arts he also feels to be important because of the insight they give into the experiences of other peoples by which the Germans could profit.

"If they (the children) are trained in schools where the masters or mistresses are learned and discreet and could instruct them in the histories and arts, they would thus become familiar with the great deeds and the famous sayings of all times; and would see how it fared with such a city, kingdom, province, man or woman, and would bring before their eyes as a mirror, the whole world from the beginning with all its character and life, its plans and achievements, its successes and failures; by all this they would shape their sentiments and to all this conform the course of their life in the fear of God ". 1

Music he defends because "it is the best solace to a wearied man; through it the heart is again quieted, quickened, and refreshed". 2

Physical exercises he also recommends because "they give a full development to the limbs, and maintain the body in health. Another argument for them is this, that they keep men from tippling, cards, and dice, which alas, are so common everywhere". 3

As to the natural sciences he says "By God's grace we are beginning to recognize even in the structure of the humblest flower, his wondrous glory, his goodness, and his omnipotence. In the creation we can appreciate in some measure the power of Him who spake and it was done, who commanded and it stood fast". 4

As to logic and rhetoric he says:

"Logic tells us how to teach everything. It is a useful and necessary art which we ought to study as much as we do arithmetic or geometry. Logic gives us a clear, correct, and methodical arrangement showing us the grounds of our conclusions, and how we may know to a certainty from the nature of the subject itself what is

1. Barnard, German Teachers and Educators Pg. 146
2. Luther, Table Talks Pg. 341
3. Barnard, German Teachers and Educators Pg. 158
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1. Barth, German Teachers and Educators Pt. 146
2. Barth, German Teachers and Educators Pt. 146
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right and wrong, and what we should judge and decide".

"Logic teaches, rhetoric moves and persuades. Hence we should accustom ourselves to use good, pointed, and intelligible words, words that are in common use, and thereby fitted to call up and set forth the matter, so that men may understand". 1

12. Erection of Libraries

Luther urges also the establishment of libraries in all the larger cities that the work of the schools might be supplemented. It is essential that good citizenship be preserved and people be given the opportunity of reading them. Such a library should include "sterling" books, recommended by learned men. The Holy Scriptures in the Latin, Greek, and Hebrew, of course should be given first place. Then would be the books useful in learning the languages, the poets and orators, without inquiring whether they be Pagan or Christian, Greek or Latin, "for from them all we are able to learn grammar and style". Next there should be books of the liberal arts; treatises on all the arts and sciences; books on jurisprudence and medicine; chronicles and histories in whatever language the best are obtainable.

13. Saxony Visitation

In 1526 Luther wrote a letter to Elector John setting forth the conditions throughout the land, "there is no fear of God and no discipline any longer, for the papal ban is abolished and everyone does what he will," and suggesting that it will be necessary for "your Grace, as the person to whom God has called to this work, to have the land visited as quickly as possible by a commission of four people, two whose speciality is taxes and property, and two who

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are competent to pass on doctrine and character. These men at your Grace's command ought to have the schools and parishes set in order and provided¹ for where it is necessary".

This visitation, known as the Saxony Visitation, was undertaken in 1527, with Luther, Melanchthon, Bugenhagen, and Jonas, as the members. As a direct result of the conditions which he found while on this visitation, Luther issued his two catechisms as a means of education. More of these catechisms will be said later, but this visitation played a large part in the moulding of Luther's educational ideals and in the work which Melanchthon was to do as well.

D. Luther's Teaching Concerning Religious Education

It is difficult to separate the ideas of Luther on secular education and religious education for in his mind there existed no such distinction. All education to him was religious education since all education had for its aim the building of Christian character. There was no conflict with him between the church, the home, and the school. To him, each should strengthen the other.

In his plans for all teaching the study of the Bible played an important part, and his most outstanding contribution to the religious education of the people was his translation of the Bible into "High German" which made it possible for everyone to read it. The New Testament had been translated in the Wartburg and published soon after his return to Wittenberg, and the translation of the Old Testament was immediately begun. The finished work is called Luther's translation and sometimes Luther's Bible, because he was the leading spirit in the little Bible

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Club that met once a week in his house. Without question it is his greatest and most important work. "It introduced the Reformation to the people".

1. Luther's Catechisms Another direct contribution to the religious education of his people was the publication of his two catechisms, one for children and one for adults.

The Short Catechism has little of dogma or polemics in it, but states simply and concisely the faith which Luther was promulgating. In his Preface he states "In setting forth this catechism I have been compelled and driven by the wretched and lamentable state of affairs which I have discovered lately when I acted as inspector. Merciful God, what misery I have seen, the common people knowing nothing of the Christian doctrine. This catechism was used as a textbook in the schools, and because of its merit has furnished the basis of religious instruction for the youth of Germany and the Lutheran youth of other lands.

Luther did not urge one creed upon the people, but left them free to accept the wording of their own creed, but urged the benefit of adhering continually to one form which had been selected. This creed was to be learned by the pastor or teacher, and taught to the people or pupils one sentence or section at a time, with the pastor or teacher explaining the contents thereof. This sentence, or section, should be memorized, and only when this was done and the contents thoroughly understood was the next sentence or section to be handled, and so on until the entire creed was memorized and assimilated.

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the truth was to be presented in such a way that they would be capable of deciding what was right and what was wrong in their daily conduct toward others. Previously, under the authority of the Church, the fear of the people had impelled them to accept the doctrine, but now they must be lead to see the joy and benefit in seeking God and in partaking of the Sacraments.

In the Short Catechism appear the Ten Commandments, "the first table of God's law--love to God; the Apostle's Creed, "First Articles of Faith; and the Lord's Prayer. There are also certain forms of family prayer and religious instruction given, with graces for meal times. Then certain Scriptures are given setting forth the duty of parents, husbands, wives, pastors, children, servants, and widows. In the edition of 1531, a marriage service, a baptismal service, and forms of private confession were also included.

This catechism went through many editions and was used in the schools, churches, and homes. That its influence was tremendous is evidenced by Luther's statement one year after it was printed that the "youth understand the Bible better than did the priests and nuns of the old regime". He summed it up in the words "it is the right Bible for
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the laity".

The Longer Catechism was published in January 1529. Its purpose was to supplement the Short Catechism and the German Mass. It opens with an exhortation to all Christians, particularly pastors and preachers. In this, as in the Short Catechism, the Ten Commandments are also treated, elaborated more fully. To Luther, no one should be permitted to partake

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of the Sacraments, and the Lord's Supper and Baptism, who did not thoroughly understand the Ten Commandments, the Apostle's Creed, and the Lord's Prayer. To him this represented the minimum of knowledge for a Christian.

The Commandments tell what the Christian should do, and naturally fall into two divisions;-man's duty to God, and man's duty to his neighbor. The First Commandment establishes faith as the basis of the Christian life, on this is built love to the name of God. The Fourth Commandment establishes the order of the Christian home, laying upon children the necessity of gracious, thoughtful, and faithful obedience, and upon parents the necessity of being worthy of such obedience. The last seven Commandments determine the social relationships of men.

It is remarkable how completely Luther makes these commandments fit the entire life of the individual, putting into the spirit of them much more than would come by adherence to the letter of them alone.

The second part of the Longer Catechism deals also with the Apostle's Creed and is divided into three parts:

Concerning the Father which explains creation

Concerning the Son which explains redemption

Concerning the Holy Spirit which explains sanctification

The third part of the Catechism refers to the Lord's Prayer, of which he says, "there is no more noble prayer in the world".

The Catechism closes with a discussion of the Sacrament of Baptism, and the Sacrament of the Lord's Supper, the two sacraments which in 1520 he had with no uncertainty maintained were the only two which Christ instituted. He felt that these two should be understood and known

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very thoroughly in order that participation therein might be as beneficial as possible.

This information Luther thought should be taught to all the people. They should know it so thoroughly that it would become a part of their very lives. He insisted on much repetition of the use of Scripture so that it might become familiar to the people, "for that which is good, if it be read often, no matter how small its compass, that it is which¹ throws light upon the Word, and inspires piety besides".

2. The Bible To Luther the Bible was of supreme importance in religious education. "Even the works of the Fathers are to be read only as a means by which we may the better come at the sense of the Word of God, but now we read them for themselves and abide in them without ever coming to the Scriptures; we are like men who look at the guideposts, but who never follow the road. The Scriptures, and they alone, are our vineyard in which we are to exercise ourselves and to² labor".

He wished that the Bible might be the primary reading book used in the primary and secondary schools, and that the very young should study in the Gospels. He thought that every human being, at the age of ten, should be familiar with the Gospels.

Of course in the secondary schools, where preparation is being made for pastors and professors of theology, Luther maintained that the Scriptures in the original languages should be the main course of study, with the commentaries and glosses used only, as should also be the Fathers, as an additional means to enlightenment. In the Universities

1. Barnard, German Teachers and Educators Pg. 154

2. Wace and Buchheim, Address to the Christian Nobility Pg. 82

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such practice would also be carried out more comprehensively. This would mean intensive training in the languages, for as he says,

"The unlettered preacher has at his command such a number of clear and intelligible texts in the vernacular that he can understand Christ and his doctrine, lead a holy life himself, and preach all this to others, but to set forth the sense of the Scriptures, to put oneself in the van and to do battle against heretics and errorists, this can never come about, except with the help of the languages". 1

3. Music and religious education One can hardly think of the ideas of Luther on education either for the mass of people, or for those who are to be trained to be religious leaders, without also appreciating the value he placed on religious music.

"Music is one of the fairest and best gifts of God. Satan hates it, nor can he bear it, because by means of it we exorcise many temptations and wicked thoughts".

"We ought not to ordain young theologians to the sacred office unless they first have been well tried and practiced in the art of music in the school".

"How comes it to pass that in carnal things we have so many fine poems, and so many a sweet song, while in spiritual things all is so cold and listless?"

"Music does not proceed from men;--it is a gift and bestowment of God; in it we forget all anger, pride, and every vice. Next to theology I rank music, and hold it in almost equal honor". 2

In a letter which he wrote to Spalatin on January 14, 1524, Luther says:

"There is a plan afoot to follow the example of the prophets and the fathers of the early Church and compose for the common people, German psalms, that is, spiritual songs, so that the Word of God

1. Barnard, German Teachers and Educators Pg. 144

2. Luther, Table Talk Pg. 341

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that is, spiritual songs, so that the word of God

may remain among the people in form of song also. Since you are gifted with such knowledge of the German language and command so elegant a style, I beg that you will work with us in this matter and try to translate some one of the psalms into a hymn". 1

"Please leave out all new words and words that are used only at Court. In order to be understood by the people only the simplest and commonest words should be sung, but they should also be pure and apt to give a clear sense, as near as possible to that of the Psalter". 2

Luther, himself, produced a hymn book in which are included many of his own hymns. Perhaps the most famous of his hymns, used extensively today is his Ein Feste Burg, -A Mighty Fortress is Our God, though one could not overlook either his lovely hymn, Away in a Manger, the words and music both of which he wrote himself.

Religion to Luther was the whole of life, and while his primary emphasis was upon the study and knowledge of the Word of God, everything that contributed to making life more in accordance with the plan which God had for each man's life, was to him essential. It was the under-current which flowed through all his educational ideas for it was only as youth was instructed in the great fundamentals of the faith, that he was, to Luther, able to assume any place of leadership, in either civic or political life, as well as in religious life.

E. Luther's Teaching Concerning Education in the Home

As we have stated, the home, to Luther, was the fundamental unit of education. In his Large Catechism he writes:

1. The Home a "God has exalted fatherhood and
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1. Eby, Early Protestant Educators Pg. 156
2. Eby, Early Protestant Educators Pg. 156

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E. Luther's Teaching Concerning Education in the Home

As we have stated, the home, to Luther, was the fundamental unit of education. In his large Catechism he writes:

1. The Home is
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"God has exalted fatherhood and

motherhood above all other
relations under his scepter". 1

The home was to teach children the essentials of Christian faith before they started for school, and thereafter was to supplement that which was taught the children in school so that there would be no conflict in the teaching, nor would the children receive in school that which was new or strange to them because they had not heard it at home. In his treatise on The Training of Children, he says:

"What is a city, but an assemblage of households?
How then is a whole city to be wisely governed,
where there is no subordination in its several
households? Wherever then fathers and mothers
slacken the reins of family government and leave
children to follow their own headstrong courses,
there it is impossible for either city, market-town,
or village, either territory, principality, kingdom
or empire, to enjoy the fruits of a wise and
peaceful government. For this cause God has
established it as a matter of irrevocable necessity
that men should by all means rule their own households.
For where family government is well ordered and
judicious, all other forms of government go on
prosperously, and the reason we have seen is this,
that the whole human race proceeds from the family". 2

2. Luther's Catechisms In his Catechisms we find most of Luther's
instructions about education in the home.

Often we find statements like this:

"How the Head of the Family should Teach the Household to Pray"
"How the Head of the Family should Teach the Household to
 Ask a Blessing and Return Thanks at Meals"
"Urge Parents to Rule Wisely and to Educate Their Children"
"Commandments as they should be faithfully taught in the
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 (the same is used in reference to the Apostle's Creed
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1. Luther, Larger Catechism Pg. 65
2. Barnard, German Teachers and Educators Pg. 131

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practice of them that to Luther was of supreme and paramount importance. Therefore, he urges parents by example as well as precept to train their children in the fear of the Lord, insisting that the children cannot honor their fathers and mothers unless they are worthy of such honor.

"Parents should consider that they are under obligations to obey God, and are conscientiously and faithfully to discharge all the duties of their office".¹ Luther insists that the whole future of the child is influenced by that which happens to him at his parents' hands in the home. It is essential that parents should consider not only their physical welfare, but should also be concerned about their mental and spiritual health as well. Parents should aim at that sort of an education for their children that would inspire them with a wholesome fear, a fear of those things which they ought to fear, and not of those things which only make them fearful.

He urges upon parents the evil of erring on either side, that of too severe discipline, or that of over-indulgence. He recognizes the need of punishment when it is necessary, but urges "that it be done in love, not in the passionate spirit as some do, without bestowing a thought upon their improvement".²

To Luther, the education in the home was to lay the foundation for Christian character and nurture it as the days went by. "Let everyone know then, that on pain of the loss of divine grace, his chief duty is to rear his children in the fear and knowledge of God, and if they are gifted, to let them learn and study that they may be of service whenever needed".³

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3. Luther, Table Talk Pg. 124

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4. Luther's
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Aside from his teachings on this subject, Luther gave his own example. On June 13, 1525 he married Catherine von Bora, and six children were born to them. "With the children he loved to spend such time as he could spare with them and they were devoutly
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attached to him".

Many of the sweetest and most appealing of Luther's utterances are in connection with his children. When his oldest daughter, Elizabeth died he wrote:

"My little Elizabeth, my wee daughter, is dead. It is wonderful how sorrowful she has left me. My soul is almost like a woman's, so moved am I with misery. I could never have believed that the hearts of parents are so tender toward their children". 2

The over-whelming grief of his life was the death of his favorite child, Magdalen, who died at the age of thirteen. Several years later, just before his own death he wrote:

"It is extraordinary how the loss of my Magdalen continues to oppress me. I cannot forget her". 3

Luther's home life was most happy and we have reason to believe that the rules for home education which he laid down for others, were carried out faithfully in his own relationship to his children.

"Few of the world's greatest men have been privileged to enjoy for many years the solace and comfort of home and family as he did. It seems at first incongruous. The modern world's foremost prophet living the life of a family man and interesting himself in the petty affairs of a German professor's home! 4

1. McGiffert, Martin Luther Pg. 302
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CHAPTER FIVE

THE INTERNATIONAL ACTIVITIES OF PERMANENT MEMBERSHIP

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1. Melancthon's Lectures
at Wittenberg

Philip Melancthon had not been teaching long at the University of Wittenberg before it was appreciated that his eagerness with which his duties had been anticipated had not been misplaced. While his friend, Martin Luther, was busy with the important events of the years 1518-1521 which have already been mentioned, Melancthon, in addition to the support which he was giving to Luther, carried on his regular academic duties at the University. In his teaching he led his students to the original sources of theology, and by means of logic and classical study encouraged them to clear, systematic thinking. His lectures were on many different subjects. He read on the subjects of

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He read on the subjects of theology, and for a little while on that of the Old Testament also. At the same time he gave critical interpretations of many of the Greek and Latin classics. Lectures were also given on ethics, logic, and physics.

Gradually his students increased and included representatives of all nations, Frenchmen, Englishmen, Poles, Hungarians, Danes, Italians, and Greeks.

"Sometimes he had nearly two thousand hearers, and among them were princes, counts, barons, and other persons of rank. He taught over a wide range of subjects, including Hebrew, Latin, and Greek Grammar, rhetoric, physics, and philosophy; thus serving the common soul of Church and State, and in teaching embodying as much in all his subjects as other professors did in one subject". 1

When Luther left for the Diet of Worms he said to Melancthon:

"If I should not return, and my enemies should kill me at Worms, I enjoin you, dear brother, not to neglect teaching, nor to fail to stand by the truth. In the meantime also do my work because I

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Thus it was that Melanchthon carried on the theological teaching of Martin Luther and this he did with marked success. He used his pen valiantly also in defence of Luther and his position, but since his work in behalf of the Reformation has no particular bearing on the subject matter of this paper, we will not discuss these writings. However, during this period he did publish many works which had to do with his educational activity, among them being, an Exposition of the Epistle of

2. Melanchthon's
Writings Titus, a Greek dictionary, a Greek Hymn, Plato's
 Symposium, three books on rhetoric, a handbook on
Dialectics, a Greek text of Paul's Epistle to the Romans, a new edition of
his Greek Grammar, and his Loci Communes, of which more will be said later.

When Luther returned from the Wartburg, Melanchthon wished to be released from his theological teaching and to be able to devote his entire time to the teaching of languages and literature. He thought that classical literature was the best means for preparing young men for the study of theology. This desire he made known in several letters to Spalatin, and finally, after these produced no result, he wrote directly to the Elector expressing the same sentiment. Luther, however, opposed such a move because of his respect for the ability of Melanchthon in his Scriptural expositions. Finally, in 1526 the matter was satisfactorily adjusted. Melanchthon was to lecture on Greek, and in addition, lecture once a week on theology, and so for the remainder of his life he lectured on theology, classical literature, and philosophy. He was thus a member

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on theology, classical literature, and philosophy. He was thus a member

of two of the faculties at Wittenberg.

3. His Relations with the Students In addition to his classroom skill and his writings, Melanchthon's personal relationship with his students played a large part in the influence he had upon them, and the contribution which he made to their lives. In his first year at the University he opened "a private school" in which young men and boys should be prepared for the university.

"In many ways he sought to promote their advancement. In 1522 he wrote a Latin grammar for his pupils. The most diligent scholar was placed in charge of the others as a reward, and named house-king. He who had composed the best essay in prose or poetry was crowned with ivy, or heard his praises sung by Melanchthon in a festive poem. From time to time he allowed his pupils to render dialogues and comedies from Seneca, Plautus, and Terence, and thus incited them to higher diligence. In this private school he taught Greek, Latin, Rhetoric, Logic, Mathematics, and Physics. His personal influence over the young men was extraordinarily great. No one dared make sport of the young and ungainly Magister. He had conquered the respect and won the confidence of colleagues and of pupils by his massive learning, his devotion to science, and his affection for the young". 1

It must be understood of course that Melanchthon was not paid for carrying on this extra school, but the whole enterprise was the outgrowth of his interest in learning and in young men.

B. Teaching Concerning Secular Education Melanchthon early evidenced his interest in secular education, though strictly speaking one would have to say that his whole life was an eloquent testimony to his interest in secular education.

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men and Magistrates, a Latin translation appeared in the same year at Hagenau, in which there was also a Preface written by Philip Melanchthon, which would indicate that the latter was in sympathy with Luther's ideas on popular, as well as higher, education.

1. The Nuremberg One of the first cities to act on Luther's appeal
Gymnasium was that of Nuremberg. The House of Nurembergers decided to establish a gymnasium. Melanchthon was invited to become its Rector. He declined the invitation for two reasons, because he could not leave Wittenberg without seeming to be ungrateful to the Elector Frederick, and because such a position required a practiced rhetorician, and he felt that he was not fitted for such a position. Although the men at Nuremberg refused to accept these reasons, and pressure was brought to bear upon Melanchthon to cause him to alter his decision, he remained steadfast in his refusal. In the following year however, he went to Nuremberg and gave directions for organizing the school and for the choice of suitable professors.

In the spring of 1526 the gymnasium was officially dedicated. Melanchthon delivered an Inaugural address. In this address we find indications of his ideas concerning secular education. He said:

"No art, no industry, no production of the earth, not even the light of the sun, is of more value than learning, for by it good laws, courts and religion are maintained".

"Without learning there can be no good men, no love of virtue, no refinement, no proper notions of religion and of the will of God".

"It is the duty of rulers to foster schools". 1

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Hardly could any city have attracted more attention with its educational work than Nuremberg. It had long been a centre of industry, politics, and commerce. It already had four Latin schools. "This imperial city, celebrated for its strong walls, its ancient castle, its rich monasteries, its noble churches, its splendid schools of art, so far surpassed all other German cities in intelligence and refinement at the close of the 15th and at the beginning of the 16th century as to be called the "eye of Germany".¹ That it should ask Philip Melanchthon for his advice in organizing this newest school is an index to the standing of the young professor of Wittenberg.

The impression made by Melanchthon was tremendous and his fame became wide-spread. His advice was sought continually, and today there exists correspondence between Melanchthon and fifty-six cities asking counsel and assistance in founding and conducting Latin schools and gymnasias. He wrote the constitutions, arranged the courses of study, and nominated most of the first teachers for the schools.

2. Saxony Visitation

In 1527 Melanchthon was a member of the commission that visited the churches and schools of Saxony, under the direction of the Elector, and through the influence of Luther. The commission traveled through the entire Thuringian district, visiting every town, city, and village, noting carefully the abuses in church and school. This commission spent over two months on this task, proceeding carefully and slowly in order that they might determine with accuracy just what conditions existed. Out of this visitation came the

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Saxony Visitation Articles in which Melanchthon gives his plan for a Latin school.

3. Melanchthon's Saxony Plan

At the beginning of his school plan Melanchthon urges parents to send their children to school so that they may be trained up to teach sound doctrine in the church, and to serve the state in a wise and able manner.

"Some imagine that it is enough for a teacher to understand German. This is a misguided fancy. For he, who is to teach others, must have great practice and special aptitude, to gain this he must have studied much, and from his youth up. For this is no small art, namely to teach and direct others in a clear and correct manner, and it is impossible that unlearned men should attain to it. Nor do we need able and skillful persons for the church alone, but for the government of the world too; and God requires it at our hands. Hence parents should place their children in school, in order there to arm and equip them for God's service, so that God can use them for the good of others". 1

One could almost imagine that it was Luther who was writing these words.

In order to correct the prevailing ills in the children's schools certain definite courses of procedure are suggested.

1. Children should be taught Latin only, not Greek, Hebrew, and German, as some teachers have done, burdening the children with such a multiplicity of studies that are not only unproductive but positively injurious;
2. Teachers should not burden the children with too many books, but should only avoid monotony, without too much variety;
3. The children should be classified into three distinct groups, these groups to be instructed as follows:

First group

This first group should consist of the children who are learning

Saxony Visitation Articles in which Melancthon gives his plan for a

Latin school.

3. Melancthon's
Saxony Plan

At the beginning of his school plan Melancthon

urges parents to send their children to school so

that they may be trained up to teach sound doctrine in the church, and to

serve the state in a wise and able manner.

"Some imagine that it is enough for a teacher to understand German. This is a misguided fancy. For he, who is to teach others, must have great practice and special aptitude, to gain this he must have studied much, and from his youth up. For this is no small art, namely to teach and direct others in a clear and correct manner, and it is impossible that unlearned men should attain to it. Nor do we need able and skillful persons for the church alone, but for the government of the world too; and God requires it of our hands. Hence parents should place their children in school, in order there to see and equip them for God's service, so that God can use them for the good of others." I

One could almost imagine that it was Luther who was writing these words.

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First group

This first group should consist of the children who are learning

1. German, German Teachers and Educators, Pt. 133

to read. They are to be taught the child's manual, containing the alphabet, the creed, the Lord's prayer and other prayers. After these have been learned they may be given Donatus for a reading book. Cato may be used as a means of learning Latin words. The teacher must give them the explanation of a verse or two, and then in an hour or more, he must call upon the children to repeat what has been told them. Such exercise should continue until the children can read well. No harm is done if some of the slower ones are required to read it two or three times. The children should also be required to write each day and to show the writing to the schoolmaster. Each night Latin words could be given to them to memorize and to be repeated the next morning. Music must be taught also.

Second group

This group consists of those who have learned to read and write and are now ready for grammar. In this group the following regulations should be observed:

The first hour after noon on every day shall be devoted to the practice of music. After this, the schoolmaster must interpret to the group the fables of Aesop.

After vespers the schoolmaster should explain to them the Paedology of Mosellanus, and when this is finished he should select from the Colloquies of Erasmus "some that may conduce to their improvement and discipline".¹ This should also be repeated the next day.

When the children are ready to go home for the night some short sentence may be given them, taken, perhaps, from a poet, which they are to

to read. They are to be taught the child's manual, containing the alpha-
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When the children are ready to go home for the night some short
sentence may be given them, taken, perhaps, from a poet, which they are to

repeat the next morning, such as, Amicus certus in re incerta ceritur,
 "a true friend becomes manifest in adversity".

On the next morning Aesop's Fables are again to be given to the children.

The teacher should frequently decline some nouns or verbs, few or many according to the proficiency of the children, and then ask them the reason or rules for such inflection.

After Aesop has been learned, Terence may be given to them, and this should be committed to memory. Some of the Comedies of Platus may be given to them also, but only those "as are harmless in their tendency".

The hour before mid-day must be invariably and exclusively denoted to instruction in grammar, first etymology, then syntax, and lastly prosody.

When the teacher has gone this far, he should begin again, and so on continually so that the children may understand it perfectly. "For if there is negligence here, there is neither certainty nor stability in whatever is learned beside". The rules of grammar should be learned by heart and repeated by the children regularly. This course should be repeated daily week after week.

Third group

When the children are well trained in grammar, "those among them who have made the greatest proficiency should be taken out and formed into the third group". The hour after mid-day this group is also to be trained in music. The teacher will then give an explanation of Virgil, and when this is completed, may take up the Metamorphoses of Ovid, and later Cicero may be studied. To keep up practice in grammar, constructions

1,2. Barnard, German Teachers and Educators Pg. 170

3. Barnard, German Teachers and Educators Pg. 171

repeat the next morning, such as, Amicus certus in re loquax certior.
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and when this is completed, may take up the Metamorphoses of Ovid, and
later Cicero may be studied. To keep up practice in grammar, conversation

and inflections should be called for, and prominent figures of speech should be pointed out.

Grammar must not be neglected, and after the children are familiar with etymology and syntax, then metre should be taught them so that they may begin to make verses, "for this exercise is a very great help toward understanding the writings of others; and it likewise gives the boys a rich fund of words, and renders them accomplished in many ways." In the course of time, after they have been sufficiently practiced in the grammar, this same hour is to be given to logic and rhetoric.

Compositions are to be required every week either in the form of a letter or in verses. They should also be rigidly confined to Latin conversation, and to this end the teachers themselves must, so far as possible, speak nothing but Latin with the boys; thus they will acquire the practice by use, and the more rapidly for the incentives held out to them. *

It must be understood that these three classes do not represent so many years of study. Pupils were advanced only when they had thoroughly completed the studies of each group. It was intended that several years should be spent in completing this threefold course.

From these Latin Schools the pupils were sent to the gymnasia which were founded in the latter half of the sixteenth century. This plan was soon put into execution in Saxony and the other districts followed it in large measure. Thus Melanchthon laid the foundation for the German secondary school system. From this time forward his advice on all matters concerning educational organization was in constant demand. "When a prince

*This discussion of Melanchthon's Saxony School Plan is based on the material given in Barnard's German Teachers and Educators Pgs.169-172 but is not an exact quotation of that source.

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wanted a professor for his university, or a town wanted a rector or a teacher for its school, the first thought was to confer with Melanchthon. Hence when he died in 1560 there was scarcely a town or city in Germany that did not have a teacher or a pastor who had been a pupil of
 1
 Melanchthon."

All this reveals Melanchthon's attitude toward, and activity for higher education in the secondary schools, and the gymnasia. What about the education for the common people, which Martin Luther advocated with such eloquence? While on the Saxony visitation, Luther and Melanchthon both were oppressed by the conditions which they found. Both of the men were in sympathy with the need for teaching all the people to read and write, and it would be only natural that the matter would receive much thought as they traveled through the various towns and villages. They discovered that in many of the outlying districts there were no schools, but what was more serious, there was no one who could have taught in the school. Moreover, they found that the schools in the smaller towns were decidedly inferior. In the face of such conditions, and in the light of prevailing social and economic conditions in Germany at the time, there seemed little for the commission to suggest except that the pastors of the reformed churches should become the schoolmasters. In the towns where the church had a cantor, this official was asked to train the children to sing evangelical hymns. In this small way at least they cared for the training of all people in the reading of the Word of God, which to Luther was of supreme importance, and to Melanchthon of great importance, and perhaps this was the best they could hope for in the light of the conditions which

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4. The Universities

Perhaps Melanchthon's greatest influence, or at

least his most lasting influence was in his work

with the Universities, many of which were either organized or reformed according to his ideas. It was through his work that the University of Wittenberg became the outstanding university of Germany. In 1533 he wrote the statutes for the reorganization of the theological faculty and under his plan scriptural and exegetical theology took the place of a philosophical and scholastic theology. In 1545 he wrote the laws and statutes for the government of the faculty of liberal arts, and set the lecture subjects as Latin, Greek, and Hebrew Literature, Ethics, Mathematics, Physics, Philosophy, Dialectic, and Rhetoric.

The University of Wittenberg became a model for other Universities. The lectures in the Marburg statutes so nearly resemble those in the statutes of Wittenberg that the authorities are certain the statutes for Marburg University must have been composed under either the direct, or indirect influence of Melanchthon. Königsberg, founded in 1544, was established almost exclusively according to directions given by Melanchthon. The same is true of the University of Jena founded in 1548. The advice of Melanchthon was also sought in the reorganization of the universities of Tübingen, Leipzig, and Heidelberg, and his recommendations were carried out. Frankfurt-on-the-Oder and Rostock were reformed by some of Melanchthon's students.

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"The universities were all institutions of the State, and their professors were bound by the Confessions of the Church. All the sciences, theology, law, and medicine were studied in these universities according to the Melanchthonian method, with the Melanchthonian thoroughness, and with the Melanchthonian view of honoring God and of carrying on an irrepressible conflict with an opposing ecclesiastical principle of higher education. Without these universities, in their fundamental idea essentially the creation of Melanchthon, German science would not today be the boast of Germany and the glory of the age. Without these universities German theology would not have had a Gerhard or a Schleiermacher; nor German philosophy a Kant, a Hegel, a Lotze; nor German poetry a Goethe, or a Schiller". 1

5. Melanchthon's Textbooks Another great influence of Melanchthon in the field of secular education was that of his textbooks.

These were used extensively in the schools throughout Germany, and went through many editions. Melanchthon took pride in these books in making himself understood by means of clear and concise definitions and a well-ordered arrangement, and this made his books more valuable and useable.

The Greek Grammar

This book was first published while Melanchthon was in Heidelberg but went through many editions. In the preface of the edition of 1542 he wrote:

"I have wished that this little work on Greek grammar had perished because I wrote it while yet scarcely out of boyhood, for the use of boys whom I had under my charge. And indeed it would have perished had not the bookseller constrained me to repeat the foolish action and to rebuild the old ruins. I have accordingly revised the whole thing, altering it and improving it". 2

1. Richards, Philip Melanchthon Pg. 139
2. Barnard, German Teachers and Educators Pg. 172

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The Latin Grammar

This book was originally written by Melanchthon for his pupil, Erasmus Ebner of Nuremberg. It was printed however in 1525. In his preface he says that the book is written against those who think to become philologists merely through the perusal of the classics, without grammatical studies. Those who so do will never be rooted and grounded. "This false view proceeds from a repugnance to the restraint of rules, a repugnance that by and by will degenerate into a dangerous contempt of all law and order".¹ The distinguished rector of Ilfeld, Michael Neander later said of this grammar, "it is most admirably adapted to the learner and has more than any other been used in all our German schools".²

The Manual of Logic

The first edition of this work appeared in 1520, a second appeared in 1527, and a third in 1529. This book was designed to give a better understanding of Aristotle. In his dedication of the book Melanchthon writes "Logic is a necessary art since it teaches men of moderate capacities, and is a help to them, while on the other hand the more gifted are controlled by it, and kept within bounds, and are led to seek after truth and to prize truth alone".³

The Manual of Rhetoric

The first edition appeared in 1519. Melanchthon explains the appearance of this work by saying "whereas I have been compelled to speak against corrupt logicians, the case was far different with rhetoric. Upon rhetoric no one had written but eminent men, as for instance Cicero and Quintilian. This book is designed to be an elementary guide to the understanding of their writings".⁴

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|----|----------|--------------------------------------|---------|
| 1. | Barnard, | <u>German Teachers and Educators</u> | Pg. 172 |
| 2. | " | " | Pg. 174 |
| 3. | " | " | Pg. 175 |
| 4. | " | " | Pg. 176 |

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1.	Erasmus	German Teachers and Educators	Pg. 173
2.	"	"	Pg. 174
3.	"	"	Pg. 175
4.	"	"	Pg. 176

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Not only in these manuals however do we find the educational wisdom of Melanchthon but also in many of his academic orations, some of which he delivered himself, and some of which were written by him to be delivered by others, we find his ideas expressed. These have been collected under the title, Declamations. In these addresses he stresses continually the need for study in Aristotle, as he is in the original, mathematics, poetry, oratory, history, and a sound philosophy. To those who are studying to become clergy he stresses the need of Greek and Hebrew also.

"The great achievement of Melanchthon was the effective combination of humanism and Protestantism in the education of Northern Europe".
2

C. Melanchthon's Teaching Concerning Religious Education

As would be expected, Melanchthon's teaching concerning religious education is centered largely about the University training which young men would receive who were preparing to serve the Church.

1. In the Secondary Schools In Melanchthon's school plan we find that he made provision for the training of the pupils enrolled in religious education. No direct mention is made of Luther's Catechisms but it may be that he had them in mind when he wrote that the children

1. Barnard, German Teachers and Educators Pg. 177
2. Cambridge Modern History Vol. 2 The Reformation Pg. 127

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should learn the Lord's Prayer, the Creed, and the Ten Commandments.

In his Saxony school plan he writes:

"One day, Sunday or Wednesday, should be set apart in which the children may receive Christian instruction. For it is essential that children be taught the rudiments of the Christian and divine life. We propose the following plan: Let the schoolmaster hear the whole group, making them, one after another, repeat the Lord's Prayer, the Creed, and the Ten Commandments. After one recitation the master should explain in a simple and correct manner the Lord's Prayer, after the next the Creed, and at another time the Ten Commandments. And he should impress upon the children the essentials such as the fear of God, faith, and good works. He must not touch polemics, nor must he accustom the children to scoff at monks or any other persons, as many unskillful teachers use to do".

"With this the schoolmaster may give the boys some plain psalms to commit to memory which comprehend the sum and substance of the Christian life, which inculcate the fear of the Lord, faith, and good works. These also should be expounded in a simple way so that the children may know, both the substance of what they have learned and where to find it".

"On this day too the teacher should give a grammatical exposition of Matthew, and when he has gone through with it, he should commence it anew. When the boys are more advanced, he may comment upon the Epistle to Timothy, 1st John, or Proverbs. Teachers must not undertake any other books. It is not profitable to burden the young with deep and difficult books as some do, who, to add to their own reputation, read Isaiah, St. John's Gospel, and others of a like nature". 1

Although Melanchthon's primary interest was in learning, and ignorance to him was something to be despised, his association with Luther mellowed this interest with a deep appreciation of religion. This inclusion of religious instruction in his school plan would certainly be in

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"With this the schoolmaster may give the boys some plain precepts to commit to memory which comprehend the sum and substance of the Christian life, which inculcate the fear of the Lord, faith, and good works. These also should be expounded in a simple way so that the children may know, both the substance of what they have learned and where to find it."

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accord with Luther's ideas concerning religious instruction in the schools, although it does not specifically assign the important place to the Bible that Luther does in his writings.

2. The "Loci Communes"

The greatest contribution which Melanchthon made to religious education in the Universities was his most important theological work, the "Loci Communes". It is not based on the scholastic philosophy but is drawn directly from the Holy Scripture, but makes proper use of history and connects its expositions with the teachings of the Church Fathers. In the preface, Melanchthon writes, "I desire nothing so much as to make all Christians thoroughly conversant with the Holy Scripture alone, and to transform them into the image of the same".¹ It is unnecessary that we go into a discussion of its theological implications, but the appearance of a book on theology differing from the scholastic philosophy is an event of tremendous importance in the educational interests of the 16th century.

"Taken as a whole, the Loci must be regarded as the most remarkable theological work ever produced by a young man of twenty-four years. It is emphatically something new--a system of theology based on Christ and the Word of God. As over against Scholasticism it is the theology of a living principle".¹

"The book marks an epoch in the history of theology. It presents the living soul of divinity in striking contrast to the dry bones of degenerate scholasticism, with its endless thesis, antithesis, definitions, divisions, and subdivisions".²

This book was received with great favour. Two editions appeared at Wittenberg, and one at Basel in the year 1521. The next year it was re-

1. Richards, Philip Melanchthon Pg. 100
2. Richards, Philip Melanchthon Pg. 101

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2. The "Loci Communes"
The greatest contribution which Melancthon made to religious education in the Universities was his most important theological work, the "Loci Communes". It is not based on the scholastic philosophy but is drawn directly from the Holy Scripture, and makes proper use of history and connects its expositions with the teachings of the Church Fathers. In the preface, Melancthon writes, "I desire nothing so much as to make all Christians thoroughly conversant with the Holy Scripture alone, and to transform them into the image of the same." It is unnecessary that we go into a discussion of its theological implications, but the appearance of a book on theology differing from the scholastic philosophy is an event of tremendous importance in the educational interests of the 16th century.

"Taken as a whole, the Loci must be regarded as the most remarkable theological work ever produced by a young man of twenty-four years. It is emphatically something new--a system of theology based on Christ and the Word of God. As over against Scholasticism it is the theology of a living principle." I

"The book marks an epoch in the history of theology. It presents the living soul of divinity in striking contrast to the dry bones of degenerate scholasticism, with its endless theses, antitheses, definitions, divisions, and subdivisions." 2

This book was received with great favour. Two editions appeared at Wittenberg, and one at Basel in the year 1531. The next year it was re-

printed at Augsburg, Strassburg, and Hagenau. Seventeen editions appeared between the years 1521 to 1525. "The Loci continued to be published after the death of its author, and for fifty years more held the first place¹ as a text-book of theology in the universities".

In many of his writings Melanchthon uses the theme "Learning is a blessing to the church, and ignorance its curse, and often too appears the statement, "a godless spirit goes hand in hand with ignorance". He commends the study of languages, philosophy, and the other arts since they all serve to enrich and adorn the church. Ignorance dims religion and leads to divisions, which in turn, lead to the destruction of the social order. "An unenlightened theology is one of the greatest of evils, confounding all doctrines, having no clear conception of vital truths, uniting things that should be divided, and tearing asunder things that¹ are joined together", so he writes in an address given in 1536.

Not alone did Melanchthon advise such study but in his own teaching, through his influence, and by his writings, he made it possible for such study to be carried out.

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CHAPTER SIX

RELATION EXISTING BETWEEN THE IDEALS AND WORK
OF MARTIN LUTHER AND THOSE OF PHILIP WENHAM

A. Dominance of Luther in Ideal and Inspiration

Martin Luther, himself, was not a scholar in the classical studies, nor in the sense of the word in which Philip Melanchthon was a scholar. His training had been largely under the Scholastic regime, and it was only after he had left the University of Erfurt and had entered the Augustinian Monastery that the new Humanistic learning made a large contribution to his life. When he was at Wittenberg he took up the study of Greek for the first time. In spite of this fact, however, Luther possessed the type of mind which grasps quickly even that in which it has not been intensively trained.

In his studies in the monastery and at Wittenberg, he had found for himself the value of personal thought and interpretation in making valuable to one's own life, the thoughts and teachings of others. When this truth impressed itself thoroughly upon his mind so that he applied it to the teachings of religion, it became the passion of his life to make it true to others in the only way he knew, by training them in the practice of so doing. If once they could read for themselves the entire Word of God, not alone that which had been given under the old Papal regime, men and women, and children must recognize the beauty and challenge of the truth there presented, and adapt it to their own way of living. This ideal possessed him with an over-whelming vigor, and out of it came his ideas and ideals for education. Even his own professional activities were submerged in this ideal, and in this we can find the reason for his zeal for education. Without education this was impossible. Education was the means to an end with Luther, and that end was the training of

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Christian people, and so persistently, publicly and privately, he presented the need for education, elementary in its character, for the masses, so that reading and writing at least might be possible that all might read the Bible; with the more advanced, other subjects being introduced, always with the idea in mind that the learning should assist in helping them to become better and more useful servants of God in the service of either church, school, or civil life.

So, even in educational circles, Luther was a religious zealot, and his clear thinking on religious subjects did not desert him when he turned his mind toward the subject of education. Clearly he saw the problem, clearly he saw the possible remedies, and fearlessly, with boldness, again and again he spoke his views. Luther was neither gentle nor refined, nor was he possessed of that fine intellectual reserve which would make him more attractive to the more learned man, and less attractive to the average person, but he did possess a certain coarseness, in the sense of uncouthness, a sense of humor, and a more common way of speaking, all of which made him and his message appeal to the German masses. This, Melancthon could never have done, but it was the thing which made Luther the power with the nation as a whole. His very background of peasant heritage and birth linked him with them. He could understand their needs and problems, their mental processes, and yet could speak their language. But with all this, his university training, his fearlessness, and his openmindedness, together with his own loveable nature, prepared and equipped him for holding converse with the intellectual leaders and rulers of his day. It is not surprising therefore, that Luther with his decisive

personality should be the member of the Luther-Melanchthon combine which should supply and express the ideas and ideals in which his mind was so fertile. How many of these ideas or ideals were entirely original may be questioned. His relationship with Erasmus and his constant association with the scholarly mind of Melanchthon must have produced much food for thought, and such Luther accepted, digested, and assimilated, and then gave out to the German world of his day in terms which they could understand. The reverse must also be true, however, that Luther in his enthusiasm for the common people, their circumstances and conditions, must have contributed much that was thought-provoking to Melanchthon whose early life and education had not been spent in similar conditions, and whose educational training had made classical study his major interest, although religion was, without question, a close second interest. Luther knew from his own childhood and youth the need of his fellowmen for that freedom which was that of the Christian man, and he it was who could reveal the need and prescribe the remedy.

Painter suggests seven contributions which Luther made to education:

1. In his writings and addresses, as in the principles of the Reformation, he laid the foundation of an educational system which begins with the primary school and ends with the Universities.
2. He sets up as the noble ideal of education a Christian man fitted through instruction and discipline to discharge the duties of every relation of life.
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3. He exhibited the necessity of schools both for the church and state and exhibited the dignity and worth of the teacher's vocation.

4. With resistless insistence he impressed upon ministers, parents, and civil officers their obligation to educate the young.
5. In his appreciation of human nature and child life, he laid the foundation for educational science.
6. He emphasized improvements in method, seeking to have the instruction adapted to the capacity of the children, to make learning pleasant, to waken the mind through skillful questioning, to study things as well as words, and to temper discipline with love.
7. With a nice understanding of the relation of virtue and intelligence to the general good, he advocated compulsory education on the part of the state. 1

If we examine these statements of Dr. Painter, which I think are to be found trust-worthy, we will readily see that Luther's contribution was predominantly in the field of ideas, ideals, and inspiration. All of them are recorded in terms of suggested plans. The programs to carry out these plans were only in a brief and small way worked out by Luther. What he might have done if he had not had Melanchthon's superior ability in that line, we do not know, but it does appear that he was content to expend his effort in promoting the ideas, and to leave the actual execution of them in the hands of Philip Melanchthon, giving his whole-hearted support to the subjects and programs which "The Preceptor" instituted.

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B. Dominance of Melanchthon in the Field of Correlation, Classification,
and Organization

"The miner's son unearthed the ore, the armour-maker's son shaped it", so runs the old proverb, and like many proverbs, it describes the conditions succinctly.

Luther was advocating education for the masses, and by his dynamic appeals was enthusing rulers and princes, councilmen and magistrates, to provide schools for the children, but most of these people had little or no education themselves, and did not know the first step to take in the organizing and administering of such schools. If it takes a genius to recognize a need and to point it out to others, saying "this should be remedied", it takes an equal genius to say, "this is the way to remedy it".

This is the contribution which Melanchthon made to the Luther-Melanchthon educational program. Luther produced the idea, popularized it, thereby laying the foundation for Melanchthon who produced the method to use the idea. Melanchthon himself realized that he did not have the capacity for popular appeal and leadership. He was too scholarly, too removed by learning and bearing from the common people to be at home with them. When Luther was in the Wartburg, Melanchthon found out his limitations in this direction in his relations to the fanatics who came to Wittenberg, and over whom, even as Luther's mouthpiece, he had little or no influence. He could not wield a popular group as could Luther. Melanchthon's extreme youth would be one reason why this might be true, but it is no criticism of him that he did not have the same kind of personality and spirit which Luther had. In fact, these very qualities which separated him

103

B. Comparison of Melancthon to the Field of Correlation Classification

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"The miner's son unearthed the ore, the brewer-maker's son shaped it", so runs the old proverb, and like many proverbs, it describes the conditions accurately.

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from the masses of people, were the very qualities which gave weight to his opinions with the educational leaders of his day. Melanchthon's place was in the professor's chair, or in the place of administrator.

Luther says:

"I am rough, boisterous, stormy, and altogether warlike. I am born to fight against innumerable monsters and devils. I must remove stumps and stones, cut away thistles, and thorns, clear the wild forests; but Master Philip comes along softly and gently, sowing and watering with joy, according to the gifts which God has abundantly bestowed upon him". 1

The removal of stones and stumps, and clearing of the forests, leaves barren land, unless someone makes use of the cleared ground by sowing. Luther cleared the mind of Germany to a large extent of its antagonism and opposition to education, and Melanchthon, better equipped in every way for the task, supplied the means by which the growing sympathy toward education might be utilized. With insight and accuracy he visualized the gradual growth necessary for advancement to the University, and drew up a plan whereby boys might be gradually, but progressively and advancingly trained for the higher education.

He was among the first, if not the first, to appreciate the necessity for classification according to ability, and the modification of content and method according to this ability, and in his plan, as already indicated, made allowance therefor.

With the keen mind of a superior educator he saw the necessity for a sound foundation upon which the advanced training might be built and insisted that the basic principles of language study should be thoroughly inculcated as early as possible. In this study he planned that the classics

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should be presented to the boys, the simpler ones first, and the more difficult ones as they are able to master them. There is almost monotony in the way he insists upon the study of grammar, but since the classics and languages were, to Melanchthon, the basis of higher education, one can understand his insistence upon the mastery of the subject in the secondary schools. His plan is laid so that if students were not able to continue through the universities, upon completion of the secondary schools and the gymnasia they would be equipped to assume leadership in the small parishes, or if they did continue through the universities would be prepared for the more advanced and technical study in the ancient classics and languages. These ancient classics and original sources were not the end of education in themselves to Melanchthon, but in them he saw wisdom, insight, and mental discipline that would enable the students to discover the truth of past experience and its application to the problems and conditions of present experience.

"The seeds of classical learning which Petrarch and his followers had revived in Italy, not without injury to Christianity, Melanchthon had his pupils scattered on the fruitful soil prepared by the Reformation in order that posterity might have seminaries of the churches".¹ It was due to the work of Melanchthon that Luther's movement was enabled to use the vast treasures of classical culture and commend itself to the learned leaders of the day. This was the result of Melanchthon's work with the Universities of Germany. His vision was the union of classical antiquity with the new religious movement and his successful efforts in correlation, classification, and organization laid the foundations upon which Protestant

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Germany is still building. and learning, as that his contemporaries, as

One or two lesser incidents might also be mentioned in support of the premise that Melanchthon carried out Luther's ideas. Luther praised the value of Aesop's Fables, -Melanchthon used them in his secondary school; Luther writes of the value of music and rejoices in it, -Melanchthon insists that it be used in all the schools; Luther defends the study of languages, arts, philosophy, rhetoric, and logic as valuable in themselves, but also as the basis of study of the Scriptures, -Melanchthon correlates them all in his plans and uses them in the Universities in theological study.

Melanchthon is entitled to the high honors that are accorded him in the period of the Reformation. "Without the work of Melanchthon, the nailing up of the Ninety-Five Theses had ended in a monkish squabble, to be followed perhaps by a new school of theology in the old Church. Without Luther, the teaching of Greek at Wittenberg would have ended in a higher¹ and purer humanistic culture". Their united efforts changed the course of history and introduced the modern era.

In his funeral oration at the death of Luther, Melanchthon says:

"As regards the penetration of his mind, in the midst of uncertainties he alone saw what was to be done. Nor was he indifferent to the public weal. On the contrary, he knew the wants of the State, and clearly understood the feelings and wishes of his fellow-citizens. And though his genius was so extraordinary, yet he would read with great eagerness both ancient and modern ecclesiastical writings and all histories, that he might find in them examples applicable to present conditions".²

If this is true of Luther, it is equally true that Melanchthon made the ideas of Luther permanent and lasting through the establishment

1. Richards, Philip Melanchthon Pg. 42
2. Richards, Philip Melanchthon Pg. 388

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and organization of schools and learning, so that his contemporaries, as well as his descendants, delighted to call him "The Preceptor of Germany".

CHAPTER XXV

SUMMARY

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Martin Luther was born in Eisleben on November 10, 1483. His parents were Hans and Margaret Luther. His parents were of peasant stock, healthy and poor, but possessed of those fine traits of character which were to distinguish later in their son. When Martin was six months old his parents moved to Mansfeld where his father became a successful miner. Here Luther first attended the village school in which he studied for seven years. Then when he was sent to Magdeburg to study in the "Basilianer" school of the Brothers of the Common Life. After one year at Magdeburg Martin Luther was transferred to Eisenach to attend the school of St. George, the Augustinian Friar. While in Eisenach he came in contact with some of the friends of the Reformation and interest was kindled in Luther's mind. After four years in Eisenach in which he made progress in higher Latin grammar, rhetoric, poetry and disputation Luther entered the University of Erfurt, the greatest of all German Universities of the day, well enough prepared to earn his Bachelor's Degree at the end of one year. Here Luther came in contact with the new Humanistic learning which was already beginning to displace the ancient scholasticism. The natural inclination of Luther toward philosophy led him largely in the paths of scholasticism. Two years further study was required for the degree of Master of Arts, the master including besides higher instruction in the subjects previously mentioned, mathematics, metaphysics, and ethics. At the age of twenty-two in 1505 Luther secured this degree. It was in the Aristotelian logic, natural philosophy, ethics, and metaphysics that Luther's mind was nurtured at Erfurt.

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the Faculty of Law at Erfurt University at the beginning of the summer session in 1505. Within a few weeks of entering upon these studies, Luther closed his law books, sold his costly "Corpus Juris" which had been his father's gift to him, gave a farewell dinner to his friends, and entered the Augustinian Monastery in Erfurt on the morning of July 12th. Though many reasons for this sudden decision are given by his biographers, and we are willing to grant these experiences as contributory factors, the decision seems to be the natural result of the thought of a young man of Luther's sensitive nature, heredity, and environmental background seeking peace and soul satisfaction through the only means which his generation provided-the monastic life.

Luther's novitiate in the monastery was like that of any other monk and he observed the rules with the same enthusiasm which he displayed in all his activity. At the end of a year he was found worthy to take his vows of poverty, chastity, and obedience. At the close of another year he was ordained to the priesthood, and held his first Mass. This activity did not satisfy Luther's mental search however and the passing days found him plunged more deeply into mental unrest and distress. It was John von Staupitz, vicar-general of the Monastery who provided the means of getting Luther's thoughts from his sins into a more wholesome channel.

Staupitz was dean of the theological faculty at the University of Wittenberg, recently established by the Elector Frederick of Saxony. To this University Staupitz called Luther to teach Aristotelian logic and ethics. Luther began to lecture at Wittenberg in 1508 but soon found that his old love for philosophy had disappeared and found himself increasingly

the Faculty of Law at Erlang University at the beginning of the summer session in 1808. Within a few weeks of entering upon these studies, Luther closed his law books, sold his costly "Corpus Juris" which had been his father's gift to him, gave a farewell dinner to his friends, and entered the Augustinian Monastery in Erlang on the morning of July 15th. Though many reasons for this sudden decision are given by his biographers, and we are willing to grant these experiences as contributory factors, the decision seems to be the natural result of the thought of a young man of Luther's sensitive nature, harshly, and environmental background seeking peace and self satisfaction through the only means which his generation provided—the monastic life.

Luther's novitiate in the monastery was like that of any other monk and he observed the rules with the same enthusiasm which he displayed in all his activity. At the end of a year he was found worthy to take his vows of poverty, chastity, and obedience. At the close of another year he was ordained to the priesthood, and held his first Mass. This activity did not satisfy Luther's mental search however and the passing days found him plunged more deeply into mental unrest and distress. It was John von Staupitz, vicar-general of the Monastery who provided the means of getting Luther's thoughts from his aim into a more wholesome channel. Staupitz was dean of the theological faculty at the University of Wittenberg, recently established by the Elector Frederick of Saxony. In this University Staupitz called Luther to teach Aristotelian logic and ethics. Luther began to lecture at Wittenberg in 1808 but soon found that his old love for philosophy had disappeared and found himself increasingly

interested in theology. He began to prepare himself for that field and in 1509 had taken the first part of his degree in theology, baccalaureus ad biblia. In fulfillment of the academic rule that a young professor of theology should devote three semesters to expounding the Sentences of Peter Lombard before lecturing on the Scriptures, Luther was recalled to Erfurt to these lectures. While at Erfurt his lectures were interrupted by a command from Staupitz to accompany John von Mecheln to Rome, while the former transacted some business on behalf of the Augustinian Order. This trip to Rome was to have a lasting effect upon the young monk. He returned to Erfurt, remaining there about a year and a half, when he was recalled to Wittenberg.

In 1512 Luther received his degree of Doctor of Theology from Wittenberg. Soon after, he was appointed to the biblical chair on the Faculty of Theology, and began his lectures on the Scriptures. He lectured on Psalms, Galatians, Romans and Hebrews, lecturing in his native tongue. Within a few years he had carried forward a great reform in the whole curriculum, and by 1517 he had eliminated Aristotelian instruction from the University.

At this time Luther was also preaching in the village church, and in 1515 he was appointed vicar of the district, a position involving the superintendency of eleven cloisters.

This was the situation when Pope Leo X issued an Indulgence Proclamation, framed by Albert of Brandenburg, Archbishop of Mainz, and preached by John Tetzel, a monk of the Dominican Order who had been commissioned by Albert to sell the Indulgences. The practice of Indulgences had been great-

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ly abused and corrupted until more attention was paid to the money paid to buy absolution from sin, than to actual repentance for the sins. It was against such emphasis and practice that Luther nailed his Ninety-Five Theses to the chapel door at Wittenberg and invited disputation on the points named therein.

These Theses had far-reaching results that even Luther had not anticipated. They were circulated all over Germany and aroused a tremendous chorus of approval from the nation at large. It caused a decline in the sale of indulgences, and this caused the Archbishop of Mainz to have a copy sent to the Pope at Rome. In April 1518 Luther published his book, Resolutions which was a detailed defence of the author's Ninety-Five Theses, and in which he repudiated all the accumulations and additions to the theory of Indulgences which had come during the last three centuries. This constituted heresy to the Curia at Rome, and the Pope summoned Luther to Rome to answer for his attack on the system of Indulgences. The Elector Frederick urged the Pope to suspend the summons and grant Luther a trial on German soil. The matter was finally left in the hands of the Pope's legate, Cajetan, and Luther was ordered to present himself before that official at Augsburg.

While Luther was preparing to answer this summons, Philip Melancthon was summoned to fill the chair of Greek in the University of Wittenberg.

Philip Schwartzerd was born in Bretton, Saxony, February 16, 1497, the son of George and Barbara Schwartzerd. His father was an armour-maker who was most successful at his trade and who had won approval from the

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Philip Schwartzbard was born in Brest, Russia, February 12, 1897, the son of George and Barbara Schwartzbard. His father was an iron-master who was most successful at his trade and who had won approval from the

Court of the Elector Philip. His mother came from one of the prominent families in the town.

When Philip was old enough to attend school he went to the village school for a short time. Then he was placed in charge of a private tutor, John Unger of Pforzheim. Under him Philip was trained in grammar and syntax and received his first contact with humanistic learning, since Unger, himself, was of the Humanistic School. Philip early showed his marked ability as a pupil, and his grandfather, who was in charge of his education because of his father's frequent and long absences from home in pursuance of his trade, encouraged him in his studies by purchasing for him the best of available text books. His grandfather and father died within eleven days of each other, when Philip was ten years of age. His education was then taken over by his grandmother, the sister of John Reuchlin who was then recognized to be the outstanding Greek and Hebrew student in Germany. Philip was then sent to the school at Pforzheim, the native city of his grandmother. The rector at the school was George Simler who was noted for his classical learning. It was at this school that Philip first began the study of Greek. The training he received in this school prepared him fully for matriculation at a university, but perhaps the greatest benefit which he derived from this period of his life was the intimate relationship which he enjoyed with John Reuchlin. Reuchlin often visited his sister's home in Pforzheim and while there had opportunity to watch the progress of the boy. He soon recognized the outstanding ability of Philip and took a personal interest in him. He, it was who names Philip, Melancthon, the Greek equivalent for his own name, Schwartzerd, and by which name he became known.

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lent for his own name, Schweitzer, and by which name he became known.

From the school at Pforzheim, Melanchthon went to the University of Heidelberg, entering the philosophical faculty in 1509. While at Heidelberg Melanchthon distinguished himself scholastically. He excelled in Greek and the classical literature, but studied also philosophy, music, and astronomy. His associations at Heidelberg were happy ones and he soon became recognized as one of the outstanding students both by professors and fellow-students. In June 1511 he received his degree of Bachelor of Arts, and applied for admission for the degree of Master of Arts in philosophy, but his petition was denied because of his extreme youth.

Acting upon the advice of Reuchlin, he left Heidelberg and went to the University of Tübingen, entering that institution on September 17, 1512. At Tübingen, as at Heidelberg, Melanchthon's studies embraced many subjects, and in addition to those already mentioned, he studied some in law, medicine, logic, poetry, and theology. The Humanistic learning had made greater inroads at the University of Tübingen than it had at Heidelberg and Melanchthon was thoroughly at home in such study. In 1514 he received his degree of Master of Arts and began to lecture on the ancient classics to his Burse. He lectured on the works of Virgil and Terence, Livy and Cicero. In addition to his official duties he gathered a circle of select students about him for the study of a purer Latin and Greek.

While at Tübingen he also became corrector to the printer, Thomas Anshelm, and did much literary work.

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Wittenberg and four days later delivered his Inaugural before the assembled University. The subject of his address was, The Improvement of the Studies of Youth, and in it he announced the mission of classical study. He lined himself up very definitely with the new Humanistic learning as against the old Scholasticism, and dedicated himself to the "inculcation of such studies".

Among those who listened to the young professor of Greek as he delivered his Inaugural was Martin Luther. Luther was enthusiastic over Melancthon's ideas and policy, and the two men were drawn together immediately and a friendship was formed which was destined to be one of the greatest factors in bringing in the modern era.

Since the educational ideas of Martin Luther were brought out and received by virtue of his leadership in the religious reform it is necessary to state briefly those events which brought him to the place of leadership. On October 17, 1517 he met the Pope's legate, Cajetan at Augsburg, but little was accomplished, and Luther returned to Wittenberg. Realizing Cajetan's failure, Rome sent the papal chamberlain, Carl von Miltitz to Germany to induce Elector Frederick to send Luther to Rome. Miltitz accomplished little other than to extract from Luther the promise of silence if his enemies would observe the same silence. This truce was not observed and the entire matter received greater attention by the debate with John Eck, Luther's most outstanding opponent. This debate was held at Leipsic on July 14, 1519 with both Luther and Melancthon in attendance. Eck finally forced Luther to admit his agreement with some of the doctrines of John Huss which the Council of Constance had condemned, thereby admitting his

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belief that a Council might make a mistake, which to a Catholic Christian was heresy. Eck hurried to Rome to get a Bull of Excommunication, while Luther returned once more to Wittenberg.

In the following year Luther published his three greatest works, An Address to the Christian Nobility of the German Nation; On the Babylonish Captivity of the Christian Church, and On the Liberty of the Christian Man.

On June 15, 1520 Eck and Aleander arrived in Germany with the Papal Bull. On December 10, 1520 Luther burned the Bull in the public square of Wittenberg, thus declaring his complete and full separation from the Pope and the Papal Church. The Diet of Worms was held in 1521 and Luther once again refused to recant of anything he had written against papal abuses and Christian truth. He was declared an outlaw, under penalty of death. Elector Frederick however, appreciating the tremendous national support which was being given to Luther, and himself in full sympathy with the young monk, had his forces capture Luther as he returned from Worms and imprison him in the Castle of the Wartburg. There Luther remained until in 1522 he was recalled to Wittenberg by both rulers and people, as the one man who could bring order out of the confusion that had resulted among some of his fanatical followers. Thus it was that Luther became the national hero.

When Luther began to enunciate his educational ideas, Germany was to some extent prepared for them by the Renaissance movement which was in large measure the herald of the Reformation. The Humanists had already begun to make their influence felt. The rise of the Universities during the Middle Ages had also given impetus to education, although the learning of the Uni-

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versities was that of the Scholastic regime and was corrupted by the decay within the Church under which authority most of them were controlled. The monastic, cathedral, parochial, town and knightly schools had all made their contribution also to the education of the people of the middle class. The greatest lack of the educational system of his day was the lack of schools for the lower class or common people. With the break with the church however interest in the educational institutions which it had fostered was definitely thwarted and the enrollment of students decreased appreciably.

Luther realized that serious attention must be given to the matter, and in 1524 issued his greatest educational document, An Address to the Councilmen of All the Towns of Germany, and the ideas in which, Melanchthon also supported as evidenced by the preface he wrote for a Latin edition which appeared in the same year in Hagenau. In this treatise Luther sets forth the following ideas:

1. Education should be state controlled and state financed.
2. Secular education is important aside from the study of Scriptures because of the necessity for men to pilot the state and people safely, and women to train children and servants well and to good issues.
3. Education should be free to boys and girls of all classes and conditions.
4. Attendance at such schools should be considered a privilege, but if such is not the case, attendance must be compulsory.
5. Economic assistance should be given to those worthy students whose parents cannot afford to send them to school, such assistance might be derived from the income of church properties, or from scholarships founded by the wealthy.
6. Every child should attend the primary schools for an hour or two a day and spend the rest of the day in learning some useful trade so that the poorer homes might not suffer too much from the forced attendance of their children at school.
7. The more promising of the pupils should be sent to the higher schools for further education in preparation for University training.

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Luther advocates also the use of methods which will make the children want to learn and urged the avoidance of too harsh methods. In his address, On the Dignity of the Work of Teaching he extols the teachers, thus giving new emphasis and respect for the profession.

Luther's suggested school system would include three types of schools:

1. Primary schools-in every village and parish for the education of the people at large in the rudiments of knowledge and in the Holy Scripture, attendance at which would be compulsory.
2. Secondary schools-in every city for the most promising pupils in preparation for training in the Universities for teachers, preachers, and officers of government.
3. Universities in the larger cities-for the higher and more complete education of those "apt" pupils to become leaders in civic, political, and religious life.

In the primary schools Luther recommends the study of reading, writing, physical training, singing, religion, and practical training in a trade or household duty. In the secondary schools he recommends Latin, Greek, Hebrew, rhetoric, dialectic, history, science, mathematics, music, gymnastics, and religion.

In the Universities he recommends studies in the Bible in the original sources, languages, Aristotle's logic, Rhetoric, Latin, Greek, Hebrew, History, and Mathematics.

He also urges the establishment of libraries in which a wise selection of books shall be included, such as, the Bible in original Greek and Hebrew, the poets and orators, books of liberal arts, treatises on arts and sciences, books on law and medicine, chronicles and histories, and such

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other books as will be of benefit to the people.

Luther's educational ideas and ideals were largely the result of the Saxony Visitation, of which he was a member, and by which he received first hand information as to the ignorance and illiteracy of the people throughout Germany.

Luther believed also that all the people should be able to read the Bible and should receive instruction therein. To assist in this he translated the Bible into "High German", and also wrote his two catechisms, The Short Catechism for children, and The Longer Catechism for adults, both to be used as textbooks in the schools and parishes. In these Catechisms he discusses the things which to him represent the minimum of learning for a Christian, the Ten Commandments, the Apostle's Creed, and the Lord's prayer, together with discussions on the Sacraments of Baptism and the Lord's Supper. Luther urged the Bible as the primary reading book in the primary and secondary schools. In addition to this Luther used music as a means of religious education, writing hymns himself and urging others who were able to do so also, and by publishing a hymn book for use in the churches.

To Luther the home was the fundamental unit of education. He expected parents to teach their children the essentials of the faith, and urged them by example and precept to train their children in the fear of the Lord, and if they were gifted, "to let them learn and study that they may be of service whenever needed". To assist in such training he wrote his catechisms so that they might be used in the home as well as in the schools.

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lief that the home was the true sphere for the development of the highest religious and moral character.

Philip Melanchthon was also carrying on his educational teachings while Luther was promoting these ideas. He soon became famous at Wittenberg for his excellent teaching and students from all over Germany came to his classes. He lectured in Greek, ethics, logic, and physics, and while Martin Luther was in the Wartburg took over his theological lectures also. In his teaching he led his students to the original sources of theology and by means of logic and classical studies encouraged them to clear, systematic thinking and expression. While lecturing during these first years at Wittenberg he also published many works, including a Greek dictionary, a Greek hymn, Plato's Symposium, three books on rhetoric, a handbook on Dialectics, a Greek textbook on Paul's Epistle to the Romans, a new edition of his Greek Grammar, and his Loci Communes.

In addition to this work, Melanchthon established a "private" school, similar to that group of students which he had about him at Tübingen in which young men and boys could be trained in the classical literature.

Melanchthon's teachings concerning secular education took the form of organizational work. In response to Luther's plea for schools, the House of Nuremberg decided to establish a gymnasium and sought Melanchthon for its rector. Although he declined the position he did give advice and suggestions for the organization of the gymnasium as well as to suitable teachers for it. He also delivered the dedicatory address. Already his fame had gone through Germany both because of his university teaching and

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his writings, but this work at Nuremberg added to his fame. Other cities interested in like activities sought his advice and correspondence reveals that fifty-six cities asked his counsel and assistance in founding and conducting Latin schools and gymnasia.

Melanchthon was also a member of the Saxony Visitation and in the report of the commission appears his plan for the secondary schools. In this plan he suggests that children should be divided into three groups:

1. The first group--those who are learning to read. These are to be taught the child's manual, including the alphabet, the creed, the Lord's Prayer and the other prayers. They may use Donatus for a reading book. Cato may be used as a means of learning Latin words.
2. The second group--those who have learned to read and write and are now ready for grammar. This group must use Aesop Fables, the Paedology of Mosellanus, and some of the Colloquies of Erasmus. They should also study the declination of nouns, verbs, etc. Terence must be learned after Aesop's Fables have been mastered. Instruction in etymology, syntax, and prosody must be stressed. The rules of grammar should be learned by heart.
3. The third group--those who have made the greatest proficiency and are well trained in grammar. Here Virgil and Ovid and Cicero must be studied. Grammar must be practiced faithfully, and in this group children should be taught to make verses. Logic and rhetoric may also be taught. Compositions are to be required weekly either in prose or verse. Latin conversation must be used in so far as possible.

From these Latin secondary schools the boys were sent to the gymnasia which formed the connecting link with the Universities.

Melanchthon's greatest influence was in the work with the Universities. Practically every university in Germany in his day was organized or reformed under his direction. His own University of Wittenberg became the model for other universities.

His text-books also assisted in the spread and improvement of se-

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cular education. Important among these are his Greek Grammar, Latin Grammar, Manual of Logic, Manual of Rhetoric, Manual of Ethics, and his many addresses and discourses on various subjects.

While Melanchthon's interest was very largely in the classical studies he realized also the importance of definite religious instruction, and gave time and place to it in his school plan by suggesting that one day a week be devoted to such instruction.

His Loci Communes was of tremendous importance and changed the theological instruction in the universities and was used as the first textbook in theology for more than fifty years after his death. It broke away entirely from the scholastic philosophy which had previously determined theological study and was based entirely on the Scriptures but made proper use of history and the teachings of the Church Fathers.

Constantly in his utterances Melanchthon stressed the need for education in order that people might understand their religion, and in his own teachings, writings, and through his influence made such study possible.

Luther's peasant background and birth linked him with the mass of German people. He knew their ways and could speak a language they could understand. On the other hand, his university training and mental versatility enabled him also to command academic respect. Thus it was that Luther was the one who presented the ideas and inspiration for popular education, persuading people of every class of the benefits thereof, and preparing the way for the educational programs which Melanchthon was to work out.

Melanchthon was a scholar in the finest sense of the word, and because of his learning was able to recommend the educational ideas of Luther

other education. Important among these are his Greek Grammar, Latin Grammar, Manual of Logic, Manual of Rhetoric, Manual of Ethics, and his many addresses and discourses on various subjects.

While Melancthon's interest was very largely in the classical studies he realized also the importance of definite religious instruction, and gave time and place to it in his school plan by suggesting that one day a week be devoted to such instruction.

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Melancthon was a scholar in the finest sense of the word, and because of his learning was able to recommend the educational ideas of Luther

to the intellectual leaders of Germany in terms of organization and correlation that soon made him recognized as the outstanding educational administrator of his day. In this field Melanchthon was the dominant influence, second to none. He realized the importance of a firm foundation and planned the studies to do that thing. Luther undoubtedly was the leader in the presentation and popularizing of educational ideas that furnished the inspiration for the founding of schools, but it was Melanchthon's skill in organization and correlation of materials that built these schools into permanent and lasting systems which have been valuable until today.

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